

Christian Herald

40¢ MAY • 1961

MAY 2, 1961

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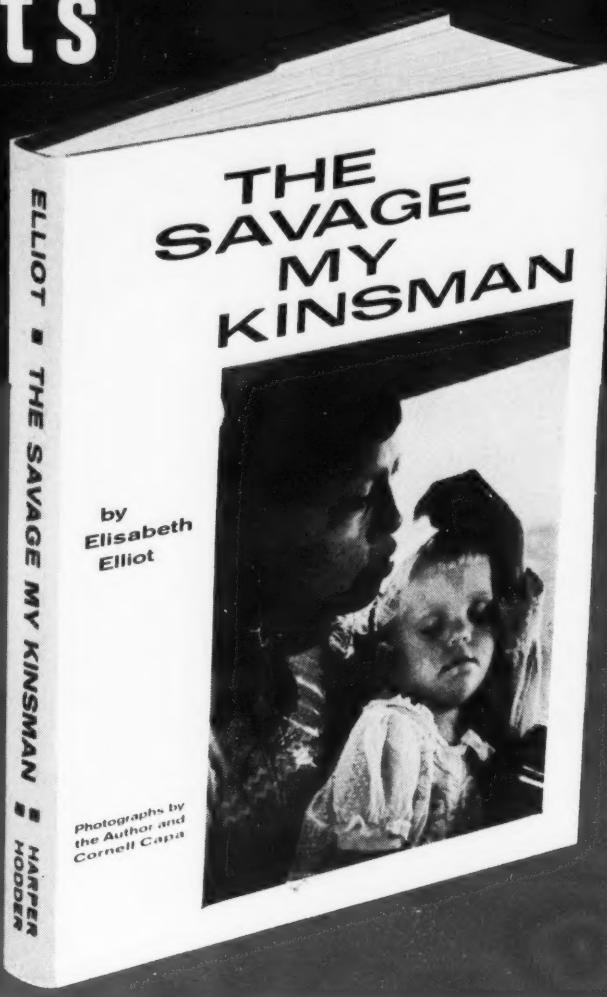
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POSTMASTER: Please send notice of undeliverable copies, on form 3579, to CHRISTIAN HERALD, 27 East 39th St., New York 16, N.Y.

MAY, 1961

Christian Herald

*A FAMILY MAGAZINE, independent and interdenominational... dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.***THIS MONTH**

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Cover: Painting by Eric Sloane

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NEXT MONTH

You move to a new community where there is no church (or you can't find the church of your preference where you are). What can you do about it? How do you start a new church? Roland Gammon spent months researching procedures in a variety of denominations so that he could tell you, step by step, how and when laymen may and must take the initiative. Other "front of the book" articles cover the *why* of new churches and tell what laymen need to know about (1) persons without pulpits; (2) the place of the sermon in the church today (is it oversold?); and (3) what we sheep ought to know about the pressures, ambition, needs and motivations of our spiritual shepherds.

Mont Lawn has moved to a marvelous new site in the Pocono Mountains of Eastern Pennsylvania. You catch up on the heart-lifting history of this exciting project and learn that it's making new history every summer as it gives tenement children a clear view of stars and sky and of the deep-down meanings of life.

"If you could preach a sermon, what would you say?" We asked this question of several outstanding personalities who ordinarily occupy the pew, not the pulpit, and their responses will appear now and then on our regular sermon page. In June, the "preacher" is Lowell Thomas. His subject: "The Virtue of Prudence."

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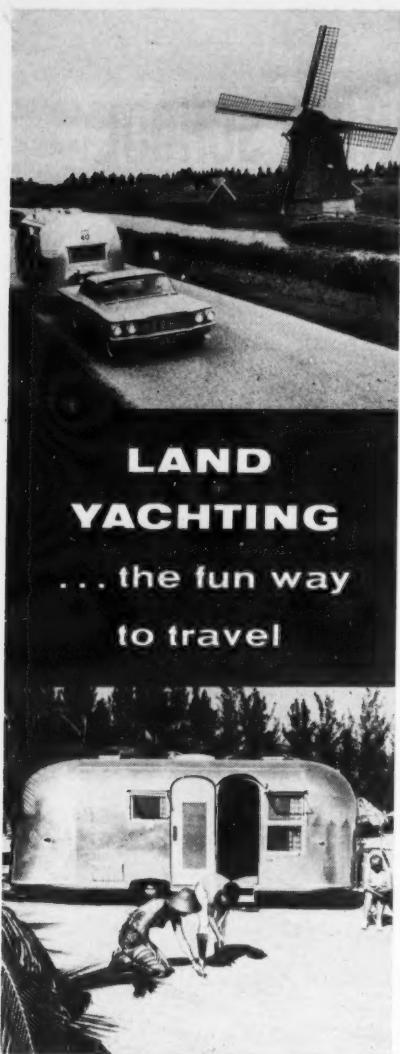
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Public funds should

*not be used to propagate
religious belief,
states the author.*

*There can be no
justification for
public subsidy of
private sectarian schools*

By M. V. LITTLE

Tax Support for Schools

THOSE who are advocating public tax support for parochial schools appear to be overlooking several important factors. A basic factor is that religious schools are clearly established to serve the purposes of the sponsoring religious group. There can be no subsidy to church-supported schools that is not a subsidy to the supporting church.

Our local governments furnish police service paid for by public taxes. If someone feels that the police protection is inadequate and hires private guards, that doesn't relieve him from paying his just share of the taxes to support the common police force nor does the local government undertake to pay his private guards. And so it is with schools. The public schools are available for use by all. If adherents of the Roman Catholic, or other, faith send their children to church-operated schools, that is their own decision and their freely assumed religious responsibility.

A Roman Catholic parochial school is in no sense a public school. The buildings are not owned and controlled by a community of citizens, but by the diocesan bishop as a "Corporation Sole." The parents of the children attending such schools are not represented by a democratically elected school board which is responsible to them. The determination of teaching policy and curriculum and the selection of a faculty for a parochial school do not rest with a school board, but with the authorities of the parent church of which the school is an integral part.

The axiom that voters and taxpayers have a basic right to a decisive voice in how their tax money is used is impossible under the Roman Catholic pa-

rochial school system. The taxpayers and voters, as such, would have no voice at all in the supervision of expenditures of tax funds by the parochial schools. Such decisions would rest with the hierarchy of the Roman church, not with the community. The only way a parochial school can lay rightful claim to public tax money is to become a public school—which would surely defeat the purpose for which it was created.

The United States Supreme Court has specifically declared: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion."

The claim of parents who pay both the tax levy for public schools and the church fees for the education of their children in parochial schools that they are victims of double taxation is unjustified. They are *required* to pay public-school taxes, but they *choose* to do the other. If the discipline of their church causes them to send their children to a sectarian school, that is a matter between them and their church. The public-school tax is not a charge for services rendered. If it were, the parents of two children would pay twice as much as the parents of one, and childless persons and corporations would pay nothing.

The plea that the Catholic school actually saves the community money, since it relieves the public school of the need to provide for additional children, is factual though not relevant. To begin with, the community did not request the church to aid it in this matter; *the church chose to do so*—and not in order to relieve the community of

expense, but in order to achieve purposes peculiar and important to the church. If the Catholic Church and others should discontinue its parochial schools, we would need to build additional schools or facilities to care for their students and we would—of that there is no doubt. It would be our duty and immediate obligation to do so. Taxes would go up—of this there is no doubt. They would rise suddenly and drastically. Any long dammed-up, explosively released demand upon the public expenditures would be temporarily damaging.

This does not affect the basic issues, which is simply that the Catholic Church asks that its schools be treated as public schools at the tax office but nowhere else.

The situation is reduced to this very hard fact: where the parochial school differs from and offers an additional ingredient beyond that available in the public school, it is in the actual propagation of a particular religious faith—instruction in the doctrine and practices of its parent church—and the State cannot subsidize this so long as the Supreme Court's decisions stand.

To subsidize parochial schools from public tax funds would require all citizens to pay for a form of religious indoctrination with which they may not agree and which may indeed outrage their own convictions.

The argument that refusal of public tax monies to parochial schools is, in effect, a form of religious discrimination against Roman Catholics may seem plausible to some. Here is a Roman Catholic child, whose family is taxed for public education and it would be provided for him from public tax funds if he attended a public school. The child, in compliance with the dictates of his church, goes to a sectarian school and, therefore, is denied the tax-supported facilities that would be his if he attended a public school.

However, the argument founders on one fact: The State *must* provide for the child's education; the Catholic Church, or some other, *may* provide for it. It is a matter of *law* with one, of *policy* with the other. It is the choice of the parents between the public school and the parochial school. No element of religious discrimination is involved. If the child's parents are exercising their religious freedom when they choose to send him to a parochial school, it is a freely assumed responsibility for them to provide total support for that education. The State cannot provide such a school. Only the church can do it—and should the Roman Catholic or any other church desire to do so, that is its constitutional right. ■

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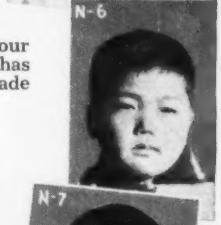


For only \$8 a month—just 26 pennies a day—you can bring loving Christian care, as well as school tuition which is not free in Korea, to one of these. Invite a friend to share a sponsorship with you—only \$4 each a month—or interest your Sunday School, Bible Class, Ladies Society, Youth Group, etc.

Mother Starved Tae Bok Was Saved

Number N-1 above is Jo Tae Bok. Two years after his birth the Communists killed his father who was a government employee. His mother managed to keep him alive by begging. Finally without employment or food, she died of starvation. For 10 months Tae Bok wandered about, crying, begging for food, sleeping under bridges or in doorways. But God heard his cries.

Last Christmas eve he was brought to our Chinju Christian Orphanage. Now he has loving care, has been advanced to 4th grade and grows stronger each day.



"A Little Child Shall Lead Them"

Number N-5 is Bak Jung Yup. This now happy, smiling little girl lost both parents. Her father died when she was only eight months old. When less than four, her mother also died. For the next ten months she lived by begging from door to door. Finally another child in our Mercy and Love Orphanage led her to the Home where she is lovingly cared for. A soldier sponsored her for a while, but was unable to continue. Now she is waiting for a new sponsor. She is doing well in the 5th grade. Won't you "adopt" her?

It would break your heart to see the desperation and want of Korean orphans wandering the streets of towns and cities, homeless and hungry. Be one of the many sponsors needed to help us get them off the streets and into our Homes and bring them up as Christian leaders of the future.

Over 8000 orphans, children of lepers and war widows, are being cared for by the ESEA. More than 9 million meals are served each year. Many more children are in desperate need, ragged and forsaken. Help us expand our 95 Homes. Each one is a Christian institution. All Staff and Board members are earnest Bible-believing Christians. Will you lend your aid so that we may take many more children off the streets and into our Homes? Sponsors find the relationship with their children a THRILLING experience.

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LETTERS

Marshaling the Facts

U.S. Marshal Matt Dillon (Television This Month, Mar.) is not a "sheriff," and his top flunky, Chester Good, has never been a deputy, "chief" or otherwise. By the way, isn't it interesting that Dillon is continually holding someone for trial, but no trial has ever been shown and no judge in Dodge has ever been mentioned by name?

Manhattan Beach, Calif.

CHARLES CARSON

• And we were trying so hard not to get mixed up with the Law!

Bye, Bye

Having committed some of the sins Don Mueller (Bye, Bye Bathrobes, Mar.) vowed to renounce, I found his article very rewarding. I think there is a great need for religious drama as a means of involving individuals and groups in the real-life drama of the Gospel. This is shown by the favorable response by the congregation to even our poorest efforts.

Tiffin, Ohio FRANK RODOCKER

Women's Devotions

I have missed so much the Women's Devotions. They have been such an inspiration and have helped me so many times when I was called on for the devotions for our fellowship and our Sunday-school class meetings. I do wish you could squeeze in this item.

Mazon, Ill. MRS. FRED GRIEFF

• You will find Devotions for Women back in this month, on page 54.

That February Issue

I do not consider the article on A.I.D. (Feb.) a happy choice for CHRISTIAN HERALD. That kind of article belongs in a medical, scientific or any other except a family magazine. There is certainly a time and place for this discussion but, please, not in CHRISTIAN HERALD.

Conesville, Iowa MRS. J. K. MCKEE

• • • "A.I.D.'S Forgotten One" is the most thought-provoking piece we have read for many months. I surely agree with Barbara Lowery. Thank you—and keep us up to date.

Seattle, Wash. AMOS JONES

• • • What has happened to our sense of decency! You find any and all sex problems discussed in magazines everywhere—things that were not discussed above a whisper a few years ago. And now CHRISTIAN HERALD is

full of it, a whole article on artificial insemination—for humans! It is bad enough to go into politics . . . and now this!

Linden, Iowa VIOLET V. STOUT

• • • We fail to see anything uplifting in either "A.I.D." or Dr. Bloomquist's article.

Winslow, Ill. MRS. E. H. STOEHRE

• • • You are to be commended for your interest in medicine, psychiatry and the Christian faith in recent months, especially for the February issue.

Denver, Colo. PASTOR GLENN B. MARTIN

• • • We have been receiving and reading CHRISTIAN HERALD for nearly half a century. But I guess no issue has ever meant more to us than February. Helen Shoemaker's article, "What About Prayer Groups?" is one of the reasons. The "Prayers To Live By" is another.

I can appreciate how difficult it must be for you to decide whether to use articles on subjects about which you know your readers have strong feelings, such as those on sex subjects. But those who can give sex its proper Christian emphasis are the ones who should talk about it.

Danville, N.Y. RUTH BIRDSELL

• • • I enjoyed your article on Lincoln (The Story Behind the Lincoln Statue) very much and used it for reference for an English composition.

East Hartford, Conn. ROWENA HELLMANN

• • • Thanks for Loula Grace Erdman's story (Feb.) on the facts behind the Lincoln statue. In the darkest hour, the Great Emancipator inspires peace.

Wolf Creek, Ky. RUTH GANS WILLETT

Communists' Education

You stated that Nikita Khrushchev had attended a school to prepare himself for the Russian Orthodox priesthood (Questions and Answers, Feb.). I thought the only Communist leader to do this was Premier Stalin.

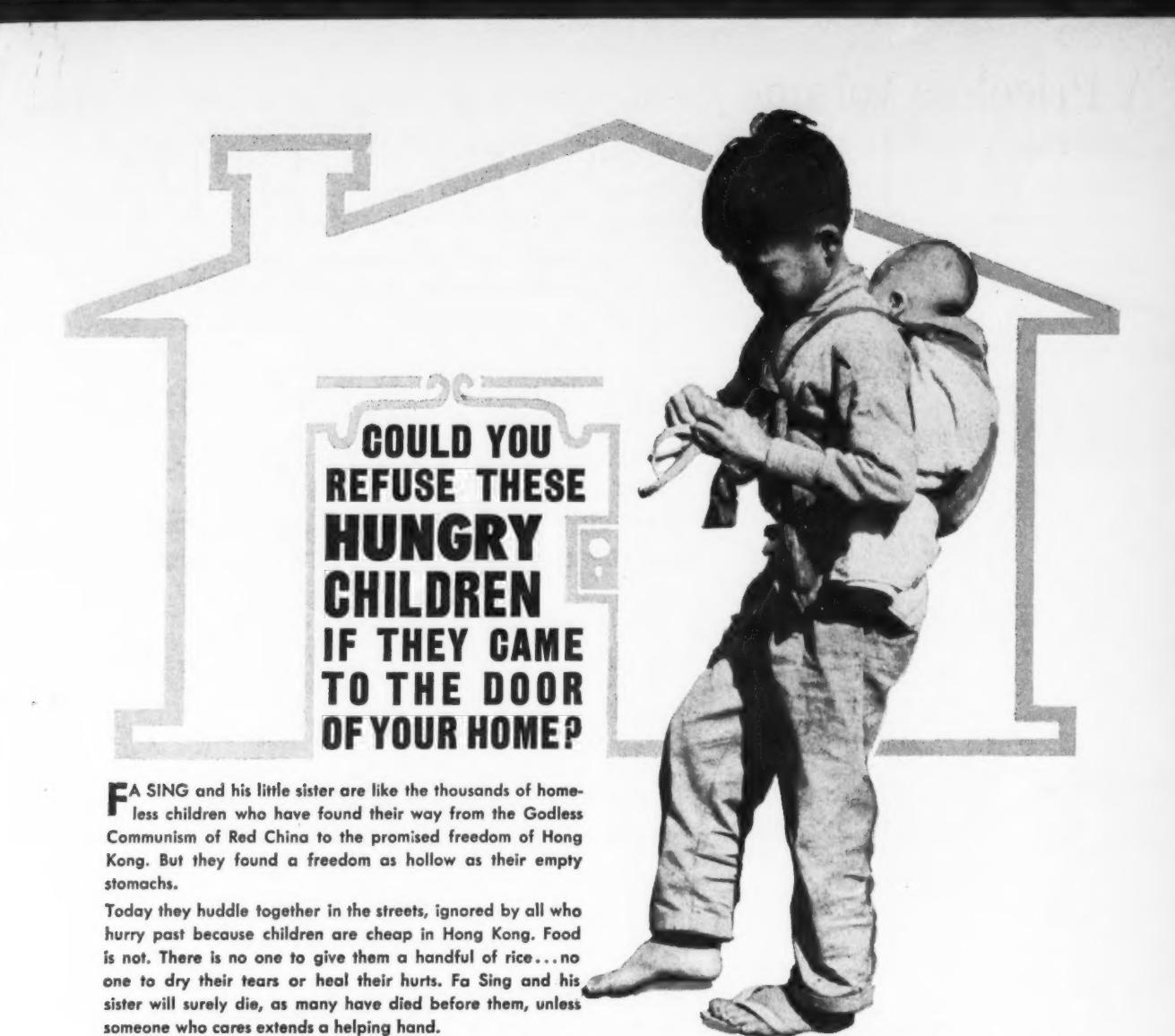
New York, N.Y. NORMA JEAN WILLIS

• We had our Communists confused.

Prepared

The story "Tansy Tanner's Trip" (Mar.) was wonderful—touching, inspirational—one to keep, treasure and put into practice should the need arise.

Sciota, Ill. MRS. SLOAN ATEN



COULD YOU REFUSE THESE HUNGRY CHILDREN IF THEY CAME TO THE DOOR OF YOUR HOME?

FA SING and his little sister are like the thousands of homeless children who have found their way from the Godless Communism of Red China to the promised freedom of Hong Kong. But they found a freedom as hollow as their empty stomachs.

Today they huddle together in the streets, ignored by all who hurry past because children are cheap in Hong Kong. Food is not. There is no one to give them a handful of rice...no one to dry their tears or heal their hurts. Fa Sing and his sister will surely die, as many have died before them, unless someone who cares extends a helping hand.

With your help these children can enter a world of freedom and Christianity such as the Faith Love Orphanage operated by the Christian Herald in Hong Kong. There these homeless, lost waifs will receive warm food and clothing. There, under Christian guidance, they will grow up so their voices may speak for God in China.

Won't you find it in your heart to help?

If two lost children like Fa Sing and his sister rapped timidly

at the door of your warm, comfortable American home tonight, you would surely let them in. They are knocking at your door now.

For only \$10.00 a month you, or your church group, can "adopt" a little Chinese or Korean boy or girl and build a rainbow of peace and Christian charity—with one end in China, the other on the doorstep of your home. For only \$10.00 a month a child will be given food, clothing, shelter and faith.

WON'T YOU MAIL THIS COUPON TODAY?

When you adopt a child you will receive his or her picture and some background information. You can correspond with the child. You may cancel the arrangement any time. Nothing will bind you but the heart-strings of a homeless child.

Christian Herald

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MY NAME.....

ADDRESS.....

CITY, ZONE, STATE.....

Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.

I enclose \$120 for a full year's care.

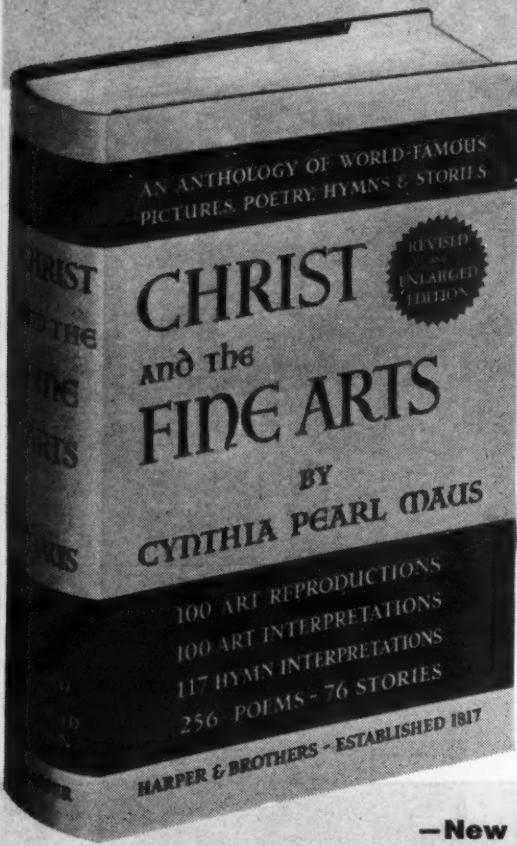
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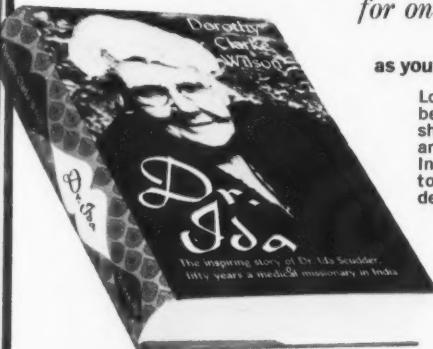
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Gabriel Courier Interprets the News

WHOSE FEATHERBED? A couple of readers have called us to task on our featherbedding comment recently. The locomotive fireman, they point out, performs functions essential to safe operation of the train. They are right. This reporter recalls a trip some years ago in the cab of a Diesel. The "fireman" spent most of his time back in the innards of the monster, trying to keep it tinkered into what appeared to be a mechanical reluctance to keep going. The "fireman" analogy was possibly a poor one. It would help to keep the record straight if the "fireman" had a name to fit his new important duties. How about co-engineer? Or are we treading on some union's corporate toes, there? The issue of featherbedding remains: perpetuating any practice, now uneconomical and unrealistic, simply because "it was always done this way." That includes not only labor but management. Historically, the railroads have been our fattest cats. Management, as well as labor, had better be turning in their featherbeds for hair mattresses. Sheer survival is at stake. As of now, the railroads are dying in their tracks.

COST: "President Kennedy is doing fine, but what will it cost us?" That's the kind of question some people are asking, and they'll have the authoritative answer when the bills are all in at the end of the next fiscal year. (The budget is only an estimate of income and outgo.) This much is sure: it will cost more than it did last time around—it always does. But note that it's not government but government. Uncle Sam doesn't have an independent income. He hands out only what we hand in (less commission). That's one fact to keep in mind. Another is that this sort of thing is by no means indefensible. Through government we citizens form a kind of Mutual Protection Society. Why shouldn't, why *wouldn't*, we help each other, tax Peter to pay Paul? If Paul needs help Peter can give, is not this, too, Americanism? Besides, another day Paul may be taxed to pay Peter. Government has no dollars but our dollars, true. This does not belittle those dollars. Rather it consecrates them.

RELIGION: The "religious issue" was supposed to have been done in for all time by the Presidential election. It's going to be interesting if it works out that way. This reporter's guess is that it may be *more* of an issue in the future. Here's what we opine may happen (and somebody's going to write this

down and bring us to book about 1969, as somebody did a decade after the over-brash Courier prediction that Red China and Russia would fall out within 10 years!) Come the 1968 election (1964 doesn't count, unless a war, depression, drought, flood or some other catastrophe that can be blamed on the White House intervenes), look for both parties to "balance" their tickets. Possibly it will then be the "Protestant turn" in the White House. The chances are that never again will both candidates of either party be of the same faith. A kind of unwritten law will develop, we predict, as it has regarding religious rotation (without regard to religious strength) for the office of Chief of Chaplains of each armed service. We do not here pass comment on whether this is or will be good or bad; simply that we think it may happen. Will this constitute more or less repudiation of a "religious test" for public office?

LAOS: It is the biggest test for the Kennedy administration to date. (Not to mention the rest of us, who are a part of the U.S. too!) What are the visible alternatives? A neutral government in Laos, a coalition government, U.S. surrender, U.S. intervention. Intervention is a polite name for war. A coalition government at Luang Prabang, the capital, probably means an eventual Communist takeover. A "neutral" government, unless indefinitely monitored by the United Nations, likely would mean the same thing. Why the fuss over Laos? Suppose the Reds take over? So what? It's simply that Laos has been our boy. We've poured more foreign aid into that country, per capita, than any other. We've pretty much staked our Southeast Asian reputation on Laos. If we turn our backs, decide now that Laos doesn't count, we might as well come home and start digging in. Mr. Kennedy has talked tough to the Soviets about Laos. To put it in inelegant language, the time has come when we must put up or shut up. "Putting up," the critics of what used to be called brinkmanship remind us, is a fearfully important step. At least equally fearful—and this we conveniently forget—is "shutting up."

SOUTH AFRICA: While the Congo was trying to salvage a confederation out of its fragmented national hopes (and certainly Operation Congo will not go down in history as one of the roaring successes of the United Nations), while other African states were taking their places in the world (Sierra Leone achieves independence April 27),

while the Portuguese colony of Angola was nearing eruption, the Union of South Africa was drawing more tightly, into its own shell. On May 31, the rigidly segregated nation becomes a republic, and at the same time withdraws from the multi-racial British Commonwealth of Nations. Unfavorable world (and Commonwealth) opinion toward South Africa's harsh racial segregation laws was the outward reason for the decision to go it alone. (What else is there left to withdraw from? The U.N.? And after that—the human race?) But it goes deeper, into South Africa's basic schizophrenia, the rift between the Dutch-descended whites and the British-descended minority. Together they number 3 million. Bantus number 10 million, mulattoes, Asians 1½ million.

Political seers looking into their crystal balls to discover what the future holds, needed only an adding machine.

ALC: It's not one of the most earth-shaking bits of news, but perhaps we had better pass along the word about the new 2,250,000-member American Lutheran Church in the process of merger. To distinguish the new church from one of its components of the same name, much was made of the first initial in The American Lutheran Church. Thus it came out TALC, giving the church abbreviation a kind of tonsorial splendor to which apparently some of the merging members took exception. So it's to be, simply, straight-forwardly, no nonsense, ALC. If you want to refer to the former American Lutheran Church, it's "the old ALC."

CONSULTATIONS: Dr. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the United Church of Christ (also in the gestation period), urged the General Board of the National Council of Churches to initiate consultations with the representatives of "classical orthodoxy"—presumably the National Association of Evangelicals. He proposed that the NCC make clear that its members are no less committed to the Scriptures as the ultimate authority in faith and practice than those who claim "they and they alone are 'true to the Bible.'" Said he, "Let our publications be so clearly grounded in the Bible and in Biblical faith . . . that he who runs may . . . readily discern that we are no less 'people of the Book' than those who so stridently claim that they are, and they alone"—a sentence not calculated to get an avid response!

Building block of the community is the family—ordained by God; beset by problems; blessed by happiness; bedeviled, sometimes, by its members. Martin Chuzzlewitt could have been speaking of families when he said, "We are the two halves of a pair of scissors when apart, Pecksniff, but together we are something!" While forces within and without the family are working to pull it apart, weeks like Family Week (May 7-14), days like Youth Sunday (May 7) and Mother's Day (May 14) work to bind it together. As a non-traditional salute to the family, Christian Herald presents in the following pages four articles that we think are unusual. The first, on this page, will, we hope, enable you to live more confidently with the rising generation. The second offers the most inspiring, positive and reasoned approach to personal purity we have ever read; it may help you to help some young person who deserves better guidance than "Don't!" The third relates one mother's convictions which you probably won't share and may even view with alarm; anyway, she makes a provocative case for the defense. The fourth tells how one wife emancipated herself from freedom; you may wish to try it for yourself. A happy Family Week—and a happy family—to you!

*How can confused
teen-agers manage
in these times that
try even well-
balanced adults?*

By ANN PINCHOT

● "I just can't seem to get through to my son," the father of an adolescent complained to me recently. "Except for his allowance, his grades and his use of the family car, we have nothing to talk about. We're bickering strangers."

His unhappy, baffled comment reflects the growing concern among parents and sociologists over one of the most complex problems of our time: how can today's parent learn to understand his child.

If you happen to be parents of a teen-ager, most likely your life is often a bed of cactus. Not only because many of the problems you face are more complicated than they might have been a generation ago, but because they are different—so different, in fact, that many of today's parents, no longer daring to trust their own instincts, are turning to professionals for guidance and enlightenment. With scientific and economic advances shooting along at such an accelerated pace, psychiatrists are warning us that even the well-adjusted adult has difficulty keeping his balance. How much harder it is on the teen-ager, who hasn't yet found himself! So while this is an exciting period to be alive, it is particularly studded with hazards and roadblocks for the young. The parent regards his offspring with wonder, fear and anxiety—and daily the schism between two generations widens.

All of us have been touched by the revolution in our culture that has brought the focus to bear on youth.

"It's a topsy-turvy world," a grandmother of my acquaintance said with a sigh. "Watch TV or read magazines or just look around you and you get the feeling that only the young exist. And what I gather about the young—including my own grandchildren—gives me a dim view of the future."

What she referred to, no doubt, was the increase in teen-age mar-

IS YOUR SON A STRANGER?

riages, the shocking incidence of illegitimate babies and the rise of venereal disease among the young. The number of students dropping out of school to take jobs. The importance of owning his car—as a status symbol—among teen-age boys. The way gangs are multiplying, not only in cities but in once-tranquil suburbs. The weakening of solid Christian values by which the older generation have lived. For instance, in a nearby community recently, a horde of high school boys—bent on pre-football mischief—daubed gallons of paint on a new school building. At a country club fashion show, two boys of impeccable families spirited away a foreign sports car and then abandoned it. They disclaimed any intention of committing theft. "We just wanted to try it out," they said, and were bored when the police lieutenant mentioned honesty, responsibility and respect for the other fellow's property. To them, this was the language of "squares."

What has happened to us as parents, and why is it happening? What is the cause for these new assembly-line, over-indulged, over-protected adolescents?

It began, many sociologists believe, with the end of World War II and the first Levittown. Shortly thousands of facsimile communities sprang up. The Levittown idea, like the Model T automobile of Henry Ford, seems to have changed the course of our economy and culture.

As the result we are living in a new kind of world. Our society is now a homogenized middle class, with most incomes ranging between four and ten thousand dollars. Three out of every five Americans own their own homes. Women constitute a third of all wage earners. As for our suburbs, it is expected that within the next fifteen years they will double in population. We are expanding our social and cultural in-

terests at a gratifying rate. Never have there been so many symphony orchestras, art exhibits, little theatre groups, Great Books study classes.

This is all, or mostly, to the good. But change is often painful, and it looks as though we parents are caught in a dilemma. Wanting the best of everything for our young, we often mistake values or allow ourselves to be swept along with what seems to be right for our neighbors. Thus for the new generation life has become one huge playground in which they keep as occupied as though their routine were punched out by automation. They are healthy, handsome, polite and mostly lacking in the spiritual values of an earlier generation. Child-guidance counselors warn us that by over-protecting our young males we are depriving them of the stalwart virtues that come out of hardship—initiative, perseverance, drive. Our excessive generosity is often a handicap to them. Most youngsters need an appointment book to keep tabs on their social life—swimming and tennis lessons, parties and club meetings. In our desire to keep them happy, we restrain them from the privilege of maturing slowly.

“Adolescence needs its day-dreams as well as organized play,” a psychologist suggests. “Nor is it wise for us to protect our young against hurt, humiliation and pain, without which no sensitive human being matures.” The similarity of upbringing in a one-class society can also be detrimental. “Many of our suburban teen-agers don’t know what it is to be cold or hungry or deprived,” a teacher said. “It is unbelievable to them that such conditions exist. Actually, the only people they know are families like their own.”

Nobody wants to go back to the era before Social Security, company pensions and other improvements raised our standard of living. But those earlier, rugged days gave

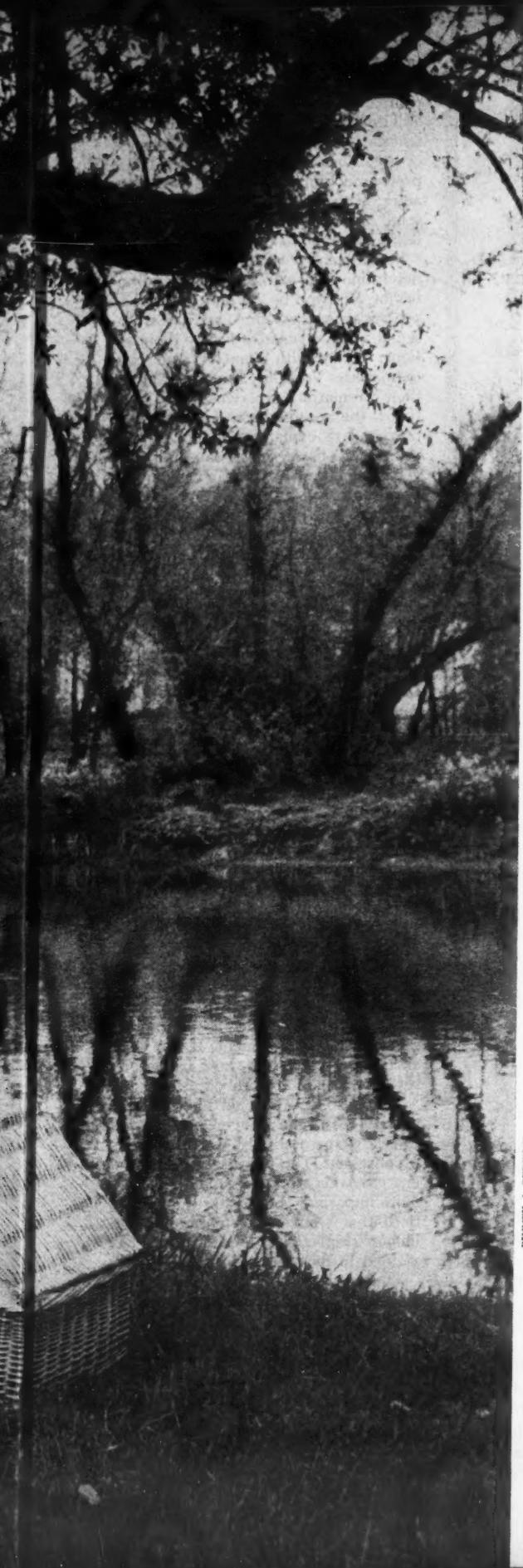
young people a wonderful insight into their contemporaries. During my own school days in a small Midwestern town I came in contact with all sorts of children, from the daughter of the banker to the shoemaker’s son. It seems to me that being exposed to classmates of varied backgrounds gave us a kind of insight and empathy often lacking in today’s teen-agers. As a group, our youngsters are thoughtful and kind and bitterly condemn injustice, such as segregation. But how often in daily situations are their emotions involved? Outside of their own immediate interests, how much of anything do they really *feel*?

One of the basic hazards to a good parent-child relationship seems to be the change in our parental images. A generation ago our concept of the father as head of the family was sharply defined.

“I suppose by modern standards my father was a tyrant,” said a young neighbor of mine, herself the mother of three growing sons. “He encouraged us to be different, to think for ourselves. He goaded us to exercise our minds and bodies. Sure, he was difficult, but he did give us standards to live by. I wonder whether my husband and I are doing as well by our boys? My father maintained that unless you exercised discipline and endurance, like all muscles, they would atrophy. When I see my boys being motored to school, spending too much time watching sports on TV instead of participating, taking the easy way out because they’re conditioned to it, I get apprehensive. What will happen when they’re called up for service? Will the army toughen them—or brand them weaklings?”

Her husband, who commutes to the nearby city, has only week ends to give the boys, and then he is often too tired or too involved in community or social obligations to spend (Continued on page 40)





*An article addressed to
young people who want a more
reasoned directive than "Don't!"*

IF YOU'RE old enough to date but are not yet married you probably have questions about premarital sex. What is the Christian understanding of sex, love and marriage? How can petting hurt *you* and *your* life? Is chastity old-fashioned? If you're really in love, why shouldn't you go "all the way"?

Ever since you began dating you've known that your church says premarital intercourse is wrong. I hope you agree. I hope you also have some idea why. For sex is dynamite. A young person may not realize the force of his or her sexual feelings until they are too strong and explosive to be easily controlled. Sex has been called the most powerful force in the world.

Too often it is a topic simply avoided. You need to be informed not just about the biological facts of life but about the emotional facts of sex if you are ever to enjoy the profound creative experience love promises. You also need to know the Christian point of view.

Sex hasn't changed at all since the Pilgrims landed at Plymouth Rock, but life in these United States has. "Man is the only animal who arrives at sexual maturity before he achieves social maturity, so that every society develops codes that are designed to prevent a man's becoming a grandfather before he can vote," says the Rev. William Graham Cole, chaplain and professor of religion at Williams College. The sexual drive is at its peak or approaching its peak just at the age when now a young man has expensive educational or vocational training programs and is unable to respond through normal marriage.

Dating has changed, too. The automobile has had more to do with that than the radio, movies, TV, the atomic bomb and sputnik put together. In horse-and-buggy days a man and his girl who wanted to go places and do things couldn't go very far. And the ever-present chaperon saw to it that they didn't do very much. In the Age of the Automobile it's the old folks who can't go places. Chances are, you've borrowed the car.

More than any generation in any country in any world we know anything about, you're free to go out with a date of your own choosing and have yourself a good time. You're encouraged to mix with the opposite sex in your crowd and not forbidden to stroll off hand-in-hand alone. You can *(Continued on next page)*

When Love Says Wait

By IRENE SOEHREN

PINNEY & BEECHER

My Daughter's Going Steady

The pluses of going steady. Here is the bright side of this controversy. Are your children like these happy youngsters?

By IOLA PARKER

Just what should you do if your 15-year-old daughter comes home with a shine in her eyes and a gold class ring on a chain around her neck? That happened at our house one night last spring.

I saw the ring the moment Roxie and Greg came in, even before Roxie, with eyes as bright as the ring, twiddled it around with her fingers to catch my attention. As they stood together, just inside the door, I could sense their embarrassment and their doubt mingled with the happiness and excitement. Greg, with a new masculine dignity, stood proudly beside Roxie, ready now for all the world to know she was his girl.

As soon as possible Roxie and I slipped off to my room for a moment of womanly confidences.

"Oh, Mama, is it all right?" Roxie was so excited she could hardly talk. "Can I really go steady? Greg said you had to give your approval before it would be official."

Well, here it was; the question that had stumped the experts. And I had to answer it within the next five minutes.

Greg was no stranger to us. He had been one of her brother's best friends for a year. When Greg and Roxie had begun dating occasionally a few months before, Bert had been delighted though somewhat shocked to discover his little sister grown-up enough to be noticed by one of his contemporaries—and Greg, of all people. If her 17-year-old brother considered Greg something rather special, he probably was. Bert's standards are pretty high.

I remembered my own mother's advice: "Say yes to a child's request unless you have a very good reason for saying no." I thought of the quiet, well-mannered Greg who was insisting on our approval; and I looked into my daughter's eyes. How could I say no?

So I hugged my Roxie and said, "It's all right, I guess," then added, "just as long as you and Greg behave yourselves."

Later that evening she passed my decision—word for word—on to Greg, and the going steady became official.

Right or wrong, I had said the word.

When some time before, Roxie and I had discussed the possibility of her going steady—just in case Greg should ask her—I had inquired, "Just what does going steady involve?"

"Why, just—going steady." Roxie had replied. How dumb can parents get?

That should have warned me. They mean that literally. When they are not in school or asleep they are together! When he can get enough money for gas and the family car they go riding or to a show; but most of the time they are together in our home or his—helping each other with chores, playing games, sitting together watching television, visiting with the family, or just being together and talking, or not talking, as sweethearts have done since the beginning of time. (Continued on page 47)

get acquainted and enjoy each other's company.

The new freedom means that whether you make a horrendous mess or a glorious success of your sex life is pretty much up to you. Your own character, your built-in standards of personal conduct, your ability to choose intelligently between right and wrong (the still small voice of conscience) will determine your sexual manners and behavior. Will you be "by love possessed" or by sex obsessed? The unconventional used to have to justify their actions. Today with some of your contemporaries openly bragging about their premarital experience, you who follow the accepted standards must be prepared to explain and defend your position. Let's see if we can find some verbal ammunition you can use on your opponents.

In the first place the fellows are on the firing line as much as the girls. The old double standard is out of date. A man used to sow his wild oats without much thought for the consequences. If he got a girl "in trouble," she bore his illegitimate child and took all the blame. Since he couldn't get pregnant, he seldom was concerned.

Today men are rightly sharing responsibility for premarital standards. Dr. Evelyn Millis Duvall, one of the nation's foremost counselors on questions of dating and boy-girl relationships, says, "One of the most difficult questions to answer is one that crops up in high schools, colleges and youth groups when a boy asks, 'My girl is pregnant. Do I have to marry her?' If he doesn't, he feels like a cad. Yet if he does, all his educational, vocational and social plans for the future may have to be junked. His position in the circles of his family and friends is jeopardized by an unfortunate, premature marriage. He may realize that he doesn't really love the girl. He wonders if she trapped him into his predicament. If she went all the way with him, how can he be sure she wouldn't with others?"

He doesn't want to get stuck with "a tramp." Also the danger of venereal disease is greater with a girl who is promiscuous. The VD rate, by the way, is skyrocketing among teen-agers. Even more important is his distaste for being tied to a woman whom he may no longer respect just because she has yielded to him.

"Such sobering questions discussed among fellows bring many to the realization that maintaining standards of premarital chastity is a responsibility for the man as well as for the girl," Dr. Duvall points out. "As they talk about it, men realize they are in better position to know what is happening than an inexperienced girl. A fellow is usually aware of sexual stimulation earlier than

(Continued on page 32)



I'M ENTITLED TO!

I recently joined an organization that is the largest in the United States. Its spectacular growth is probably due to the fact that it is unique among organizations in that there are no membership dues, no executive or committee offices you must accept, no rules or regulations to follow, no colorful installation services and no references are needed! The requirements? Just three simple words said automatically, and often: *"I'm entitled to!"*

This organization swelled its membership by one more when I, too, said these seemingly insignificant words.

It all started with an invitation to attend a writers' conference in the East and a hurried phone call to my mother at the beach to come for a few days and, quote, ". . . stay with the girls and John." To her response, "Well, weren't you just back East three or four months ago at a similar conference?" I answered, "Yes, but after all, *I'm entitled* to a vacation once in a while away from the family."

I shall never forget her answer, said in the sharp, now-listen-to-me-once-and-for-all tone I hadn't heard since I was a teen-ager. *(Continued on page 19)*

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motion picture reviews

The Absent-Minded Professor
(Disney. Buena Vista)

Amusing and clever, this romantic comedy follows the adventures of a science professor so absorbed in his experiments that he even forgets to show up for his wedding. When this has happened three times, he is about to lose his girl to a more punctual rival. He is on the way to perfecting an amazing invention which defies the law of gravity. Its possibilities are noted by a villainous loan shark who plots to steal the formula and sell it for gain. Good fun is manifest throughout, involving pompous politicians, bounding ball players, college teachers and students: good and bad people in all sorts of interesting places. It is delightfully fanciful family entertainment.

The Hoodlum Priest
(Murray-Wood. U.A.)

Since it ends in the gas chamber, it is hard to evaluate entertainment possibilities of this starkly realistic crime drama. It tells the story of the activities of a Roman Catholic priest whose ministry is centered on the prevention of crime and the rehabilitation of criminals, along with the establishment of a "half-way" house for his protégés. The struggle between good and bad is continuous, majoring on the case of one young man on whom the priest has spent much of his attention, counsel and energy but who proves to be altogether unworthy. The humanity of the priest is untiring, his struggle against evil often frustrated. Some of his methods are open to question, but he is dedicated. Adults and mature youth will find this a study in social welfare.

The Misfits (*Seven Arts. U.A.*)

Three men and a woman meet in Reno with their various troubles: the woman seeking a divorce, an older man getting over a spree, a former Air Corps mechanic mourning his late wife and a young rodeo cowboy grieving over rejection by his mother. That they are misfits is evident. The men are a rough lot. The uninhibited woman has a natural sympathy for any suffering creature, since she has suffered so much. Sorry for them all, she casts her lot with theirs. On an expedition to capture wild mustangs she discovers the purpose of it, and goes into emotional shock. The men are sorry for themselves and indulge in bitter introspection, liquor and rough escapism. This adult film is too strained to be convincing, despite gifted cast, director,

FAMILY

The Police Dog Story (*Zenith. U.A.*) Training of a German shepherd for police duty and apprehension of criminals with his assistance. Well told.

ADULTS AND YOUNG PEOPLE

The Canadians (*20th Century-Fox*) Dramatic report of the Sioux' settling in Canada after Custer's Massacre. Mounties keep order and peace.

Wings of Chance (*Tiger. U.I.*) Survival and rescue of bush pilot in Canadian Pacific Northwest. Endurance, adventure, magnificent scenery.

The Green Helmet (*MGM British*) Car racing on various courses in USA and Europe. Emphasis on effect of the sport on participants and their families.

The White Warrior (*Warner*) Uprising of Caucasian tribes against despotic rule of Russian Czar Nicholas I. Loosely based on a Tolstoy novel.

Make Mine Mink (*Hugh Stewart. Rank*) Thefts for charitable causes are the "hilarious" enterprises for a quartette of eccentrics.

ADULTS AND MATURE YOUTH

Foxhole in Cairo (*Britannia. Paramount*) W. W. II espionage experiences of German Intelligence officer, trying to get British plans for El Alamein campaign.

Sniper's Ridge (*Associated. 20th Century-Fox*) Personal antagonism between officer and soldier during tension at end of Korean War.

Atlantis, the Lost Continent (*Geo. Pal. MGM*) Fantastic tale about a princess, a poor man and the fabled land of Atlantis, in a far distant past.

The Long Rope (*Margie Dean. 20th Century-Fox*) Courageous judge defeats plans for what might have been another western hanging party.

ADULTS

One-Eyed Jacks (*Paramount*) Adventure, hate, vengeance and brutality in Mexican and American Southwest bank robberies. Overblown and overpopulated plot.

The Full Treatment (*Falcon. Col.*) Psychological thriller, sinister implications of a murder obsession fostered in an innocent man for profit of another.

Editor's Note: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(Continued from page 17)

"You're not *entitled* to a thing but to raise your children to the best of your knowledge with God's help, and that doesn't mean leaving them for 'entitled to' vacations. You asked for these children. Now take care of them!"

I can't remember which of us banged down the receiver first, but I was mad! I grumbled as I dusted the bulletin boards three deep with reminders of communicant's class at the church, Girl Scout meetings, choir rehearsals, books due at the library, love letters from the guy Eldest Daughter met at Niner's Camp, a corny joke cut from the newspaper. I grumbled as I dusted the row of similar framed pictures of the girls at the age of nine months, one year . . . four . . . seven . . . nine . . . twelve . . . fourteen.

How fast the time has gone! I thought. How very fast! Too fast, and yet I was not only willing but anxious to lose another week of watching them clip their wings just a little shorter because I thought I was "entitled to" it.

I sat down on the window seat almost covered with stuffed animals the girls had accumulated over the years, and I stared out the window. The words "I'm entitled to" kept ringing in my ear, and suddenly I realized what my mother was trying to tell me.

We, as young parents, are growing into a generation of "I'm entitled toers." Think of the times YOU have heard this phrase—have said it yourself. My list grew to enormous size as I mentally recalled some I had heard:

"I'm entitled to a night out with the boys, bowling."

"I'm entitled to sleep in on Sunday mornings."

"I'm entitled to a year off from teaching in church school . . . being a Brownie leader, taking an office in P.T.A. . . . Let someone else do it."

You name it and someone you know has said, "I'm entitled to a year off from it!"

Even the children have joined the Club with:

"I'm entitled to ballet lessons. Everyone else takes them."

"I'm entitled to a car—everyone else has one."

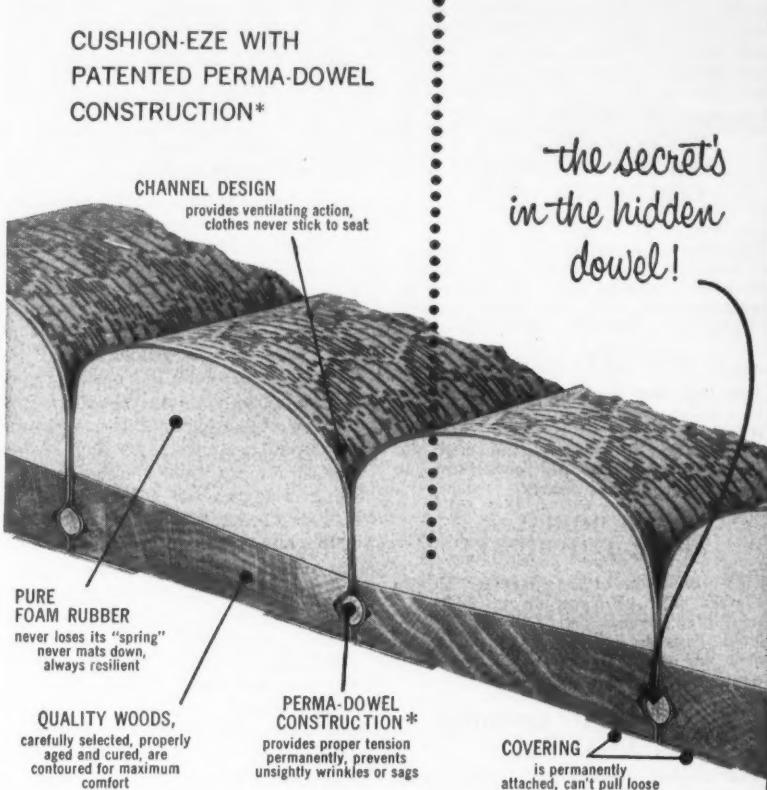
"I'm entitled to a spring vacation at the beach. Everyone else has one."

I picked up the soiled pink rabbit John had brought to the hospital the morning Eldest Daughter was born. I'm certain there never was a happier father. I know there never was a more grateful mother. Many times I had been comforted by the story of Hannah as I waited seven long years for our first-born. My heart had understood this woman who prayed so long for a child. I felt, like Hannah, that a husband and wife find their love for each other deep-

(Continued on page 21)

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By FLORENCE HAMSHER

TELEVISION THIS MONTH

DAYTIME viewers on any given weekday are treated to a plethora of mediocrity—re-runs, old movies, that old stand-by, the soap opera, its new in-law, real-life soap opera and—games, games, games.

One bright and shining light this past year has been NBC's *Purex Specials for Women* with the network's U.N. reporter, Pauline Frederick, as commentator. Each program has dealt with its subject courageously, intelligently and in good taste. The sixth and last of the series was aired last month. The daytime hours could use a lot more of this high-quality programming.

The Game Shows. A glance at one network's daytime schedules might almost lead one to conclude that the American housewife has nothing to do all day but play games. Yet there is no denying the appeal of the audience-participation shows. Also it is reasonable to assume that in actual practice the average viewer selects those she likes and passes up the others. One which shows promise is a relatively new NBC entry, *Say When*, where two contestants choose a number of prizes the value of which cannot exceed a given total. M.C. Art James adds just the right note to the program. We can't say the same for *Play Your Hunch*, either for the game format or host Merv Griffin. The former is too similar to *To Tell the Truth*; the latter tries just a little too hard to be funny.

CBS' *Video Village* which got off to a slow start last summer has managed to hang on. The format of this show always reminds us of two well-known board games: Monopoly and Uncle Wiggily. ("Uncle Wiggily gets his foot caught in a bear trap and you lose two turns.") Apparently these games lose none of their appeal on the air though the program has a long way to go in catching up to such veterans as *The Price Is Right*, *Truth or Consequences*, etc. CBS has recently added two new games (*Double Exposure* and *Your Surprise Package*) which augurs well for the future of game daytime shows.

Soap Operas. Any criticism of these always brings such a storm of protest from their loyal followers as to justify

an examination of pros and cons. On the plus side, certainly any one of these shows is easier for the average wife and mother to identify with than those featuring a star personality. The characters dress as she dresses, live in homes similar to hers, face everyday problems with which she is familiar and frequently closely associated. On the minus side, there is an air of morbidity, a constant dwelling on the seamy side of life, marital and other family problems which while realistic are presented without authoritative discussion and therefore without solution day after day. The pressures of today's living seem to us enough without adding to them vicariously.

Personally, we would like to see a few less soaps and a few more *Continental Classrooms* scheduled at an hour when the housewife can appreciate them with her eyes open. Among the soap operas which made the transition successfully from radio are *Search for Tomorrow* and *Love of Life* (both on the air 9 years) and *Young Dr. Malone*. Growing in popularity are *As the World Turns*, and *Edge of Night*.

Real-Life Soap Operas. As entertainment we find little to recommend these. *The Verdict Is Yours*, *Day in Court* and *Morning Court* are more often dull than interesting except for viewers who find enjoyment in watching the miseries of the human race paraded across the small screen. Everyday courtroom procedure is seldom either dramatic or glamorous.

Road to Reality, an airing of mental troubles on a public couch, was apparently too much even for the public to stomach and has, we are glad to note, been dropped. Psychiatry is a highly complicated science, not some new form of game nor a do-it-yourself project. If there are those who found solace in this program we suggest that more active participation in church work or a favorite charity is a far healthier therapy.

Last month's oratorio, *The Eagle Stirred*, was a commendable first for CBS. Its message that freedom is not a gift but something to work at is just as pertinent in our times. ■

(Continued from page 19)

ened when a young life is brought to birth by their mutual love. I felt that couples are likely to be happiest when they are planning for children, for each child creates new possibilities for the future of the family and humanity.

I wondered, as I waited for Eldest Daughter, if I could have made the sacrifice Hannah did, giving her first son to the service of God in the Tabernacle. But then I was reminded that our promise, as parents, when we in our church have our children baptized, to "bring our child up in the nurture and admonition of the Lord," is really a modern version of the faith of Hannah. Like Hannah, we promise to provide for our child in which receptivity to God is always a possibility. I was reminded that even though Samuel lived in the company of evil men, it is implied that from Hannah, his mother, he learned a standard of morality to which he remained faithful.

But over the years, like other Hannahs, I had forgotten my silent and spoken vows that if God ever blessed me with a child, I would be the best mother in the world. And was I being any kind of mother, cluttering my life with outside activities and interests because I thought I was "entitled to" them?

As a kindergarten teacher, I had read everything I could find about Johann Heinrich Pestalozzi, the Swiss education reformer. Sometime in the early 1800's he wrote: "Forget, Mother, all other work, if necessary, in order to penetrate into the sacredness of your maternal vocation." And then came Friedrich Wilhelm August Froebel, German educator and founder of the kindergarten, a disciple of Pestalozzi's. He called the home the "sanctuary of humanity." A *sanctuary* is a holy place. In olden times in England a man was safe if he could take *sanctuary*; if he could reach a church and even touch the knocker or some emblem on the door, his enemy could not touch him. The holy place protected him. Even as a young teacher, this suggested to me what a home should really be!

This was written over a hundred years ago. I believed it with all my heart 20 years ago as a young teacher. Now as a mother I had to be reminded of it. But misery loves company, and it comforts me a little to know others need reminding too.

Perhaps the trouble lies in the fact that of late it has become almost inexcusable to say "housewife" when asked your occupation. Perhaps we need people like Drummond to remind us that the first concern of a nation is its homes and then it matters not what is second or third. We ought to be reminded that Rome fell when Roman women became luxurious, pleasure-loving and



THIS IS THE HIET FAMILY IN VIETNAM

Recently the Communists entered their village. They killed the elder or mayor and they put a rope around the neck of his granddaughter, a fine, intelligent girl 20 years old who could read, write and speak two languages and who was loved by everybody. They also put a rope around Mr. Hiet's neck, a Christian pastor and leader. They forced them to a five-day march and then buried them alive. Mrs. Hiet now has no husband and the children no father. They are all hungry for they have no income and no one to help them because hundreds of other families have lost their husbands, who were either killed fighting the Communists or carried north to Communist forced labor camps.

CCF is anxious to help this family but is already assisting over 35,000 children around the world and is obliged to turn down many urgent requests for lack of funds.

Any gifts designated for the Hiets

will be used to assist this widowed pastor's wife and her children. Hundreds of others as needy children in Vietnam can be "adopted" and cared for by CCF. The cost of an "adoption" to the contributor is the same as in all countries listed below—\$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 410 affiliated orphanage schools in 42 countries, is the largest Protestant orphanage organization in the world, assisting over 35,000 children. It serves 28 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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careless, neglecting home training. And we might remind the fathers that the Roman men helped with Rome's downfall when they ceased instructing their boys in the tables of the law.

Again, as a kindergarten teacher, this time in church school, I have been reminded of the importance of children and the price God puts upon them. When Christ was asked by his disciples, "Who is the greatest in the kingdom of heaven?" He called a little child to Him, and set him in the midst of His followers. They had probably known this very child before, but like many of us in the church and home today, had never actually looked at him. Jesus focused their attention upon the child and then declared that no one can even enter the Kingdom of Heaven, let alone be counted great, unless he first sees himself as a little child in the eyes of God. Then He added something that all par-

ents should have engraved on their hearts: anyone who misleads believing children brings heavy judgment upon himself.

Again Jesus told us of the importance of children. We adults remember merely that Jesus said, "Let the children come to me." But we forget that Jesus and His followers were in Judea, and that His enemies were trying to trap Jesus with legal questions concerning divorce and adultery. It was during this crucial time that some parents tried to bring their children to Jesus so that He would bless them. The disciples, anxious for Jesus to have uninterrupted time, attempted to shove aside the parents and their children. But Jesus became angry and rebuked the disciples. Nothing was so important as the little child. No conference with the Pharisees would ever interfere with his contact with the children. Jesus didn't say, "Get

someone else to take care of these children. I'm entitled to spend my time some other way." He set aside His other task for a more important one!

Jewish parents zealously guard their time with their children. Their family life takes precedent over any other activity. When they speak the words of the Shema in public and private worship, from the time they are old enough to learn anything at all until the time they repeat its words in the presence of approaching death, they are constantly reminding themselves and the world, "And these words, which I command you this day shall be upon your heart: and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down and when you rise. And you shall bind them as a sign upon your head, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates."

We Christians have not been able to improve on the directive that says the best way to teach the basic elements of faith is to teach them, day in and day out, in the home and in the walk of common life. The command, "Hear, O Israel . . ." was spoken to each individual and family, and it is the responsibility of every Christian parent personally not only to believe and to know the ways of love but to teach this faith to our children. For if we do not nurture our children in Christian faith we nurture them in some other faith.

So what is the answer to the "I'm entitled-to" trend? I don't know about you. The answer for me is *not* that something in my busy life has got to go. The answer is simply that something has got to wait.

One thing that can't wait is the children.

Philadelphia can get along without me. A lot of extra-curricular activities can get along without me. And beginning today, I am going to look at the possessions that are possessing me, at the trivia that are encumbering my life, so that my hands, my heart and my whole attention will be free for persons who really matter—my family!

I will no longer cause my children to think that being a mother and homemaker is not enough, that I must have "entitled-to" crutches. I will let them know that motherhood assumes dignity and significance when it is practiced in faith, when it is seen as an opportunity to exercise a privilege, created and sustained by the living God.

So tomorrow I'll write a letter home and tell Mother I've changed my mind about going East.

After all, as a woman, "I'm entitled" to do that! ■

Good-by, My House

I went to my house for the last time, to say good-by.

Slowly, gently, I unlocked the door.

My nice, old house!

With a prayer in my heart I walked through each quiet, empty room.

If my feet echoed on the bare floor, I heard it not,—only the beating of my saddened heart.

I stopped in each room and I asked a blessing for the ones who were now to live here—for the little children who would clatter down the stairs and fill the hall with noisy laughter, as mine had done; for the young parents with their brave smiles, and the faint line of worry between their eyes. I prayed that my house would sustain them in faith, love and health, and that they would love my house and make it theirs.

Then I asked a blessing for those who had lived here, and laughed and loved here, for so many years—who knew the welcome, the warmth and the security of the house—the nice, old house. I wept for my darling who has gone and left me so alone.

Then I went slowly from room to room and picked up my memories,—my shining memories of lives close-knit in love. Both joy and sorrow had been ours; but it was all a part of the strong fabric of our married life. They did not belong here now. I had them close to my breast.

My tour was over. Each silent room held a blessing asked,—for those who were to come—for those who had left this house, forever.

There was nothing more to do. I opened the door and looked around once more. My nice, old house. Then I closed it gently behind me. My heart was tranquil.

Kate Howland Charles



Editorially Speaking...

SHOULD YOU FINANCE MY PREFERENCE?

OUR CHILDREN attended the public schools in the communities in which we lived through and into high school. Then, for reasons that seemed to us sufficient, we made necessary sacrifices—and they were real sacrifices too—and selected church and private academies where our sons and daughters would receive added religious instruction and spiritual guidance. For years it seemed that I was hurrying hither and yon adding dates to my speaking program and writing articles to help meet these mounting added costs.

It never occurred to Mrs. Poling and me that we should ask our neighbors and friends—Catholics, Jews, or Protestants—to help us finance the choices that we made. Always we had the public schools available, not only for the elementary and grammar years but right on through to college and university degrees. Nor did we feel that we were being penalized because of the added cost that we deliberately accepted and invited.

Surely this principle which held for us holds for all others, whatever their faith, who of their free will choose the private or church school. We wanted what we got and paid for it. What we wanted was definitely something more in religious guidance and instruction than could be given in public institutions within the letter and spirit of the Constitution of the United States.

BIGNESS VERSUS GREATNESS

COMMENTING editorially upon the San Francisco conference of the National Council of the Churches of Christ in the United States, *Church Herald*, official organ of the Reformed Church of America, had this to say upon the proposal emanating from the conference that serious effort be made to unite organically the Methodist, United Presbyterian, and Episcopal denominations and the United Church of Christ:

"The emphasis upon organization is a spurious one. Christianity is far more than Church-ianity.... Did not our Lord pray that His own Church might be one? Most surely. But the Church's life, and her strength, and her unity, lie not in the super-church ideas of ecclesiastical politicians, but in a new obedience to the revealed and authoritative Word of God in the Gospel."

Certainly newspaper stories can be both unfair and misrepresentative. But once again the emphasis

from the San Francisco meeting in connection with the proposal for organic union was upon bigness, a super denomination with "19 million" or "21 million" members.

Also, another story carried the proposal advanced by two distinguished Protestant leaders for the creation of the National Council of Churches as a denomination with authority to ordain clergymen, administer sacraments and accept members and denominations as a single church might do. Let it be said there was denial of the super-church idea. But certainly the fears of those who have questioned the ecumenical movement in our time at this very point were strengthened rather than relieved. The *Church Herald* editorial goes to the heart of the matter. Is it bigness or greatness? Is it ecclesiastical union or spiritual unity?

ORGANIZING TO DEFEAT EDUCATION BILL

THE ROMAN CATHOLIC CHURCH is organizing an aggressive campaign to defeat the Administration's education bill because it does not provide federal funds for church and other private schools. Among other arguments advanced is this: that the states would have to pay heavily every year to take care of the nearly 7,000,000 children now attending private and parochial schools, many extra teachers would have to be hired and new buildings erected, etc., etc. This argument overlooks several facts, not the least among these being that if nearly 7,000,000 additional children were enrolled in public schools, their parents, a correspondingly large number of financially competent citizens, would be added to those citizens who now build and equip public schools and employ public school teachers!

LEANING OVER BACKWARD TOWARD MOSCOW

THE FUND FOR THE REPUBLIC, Inc., founded with a gift of \$15,000,000 from the Ford Foundation, recently published a pamphlet entitled "Permanent Peace." Dr. Walter Millis is the author who describes the Soviet position "as rationally respectable as the American position." A New York journal in reporting Dr. Millis in a public address said, "He offered an imaginary argument for the Soviet position 'far more cogent' than the Soviet Union is using in public." Is this particular pamphlet and the thesis developed by Dr. Millis characteristic of the spirit of the Fund for the Republic?

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



HOME-COMING

When the doctor telephoned to tell me that Doug was well and could come home, I was frightened. "Oh, no—he can't come home, Dr. Albert! Not yet." The doctor's cold, impersonal, "He's your husband," would brook no argument. "But, have you forgotten about my son, Doctor? My husband will have to live with his parents. He can't come here." The doctor was annoyed with me. His contempt was in his voice. "I'm sorry, Mrs. Roberts, but I've told him that he can come home today. What you do after today is your own business. You'll have to



forget the things he did in the past. He was a sick man, then, but now he's well again. His cure is complete, or I wouldn't let him out of this hospital." I bowed to the inevitable. "Very well, Doctor. But just for the day." Dr. Albert's voice was suddenly brisk. "You can pick him up at the entrance this morning at ten, Mrs. Roberts. Good-by."

I slammed down the receiver. I was angry, and yet I couldn't blame the doctor. He was understaffed and overworked; even so, his patients received individual attention. But, I told myself resentfully, the doctor should know how I felt, too. After two years in a mental

Continued on the next page

By LEE ROBERTS

ILLUSTRATED BY MILLER POPE

hospital, Doug was coming home. I couldn't erase those years. I couldn't forget that Doug had once tried to kill our son, Ricky.

It was nine now. Rising, I went into Ricky's room. "Hi, sweetie, let's get you dressed! You can play next door with Judy, while Mommy goes downtown to bring you a surprise."

"What's the surprise?" Ricky's face lighted up with a quiet pleasure—he was a solemn four-year-old.

"Your daddy's coming home to visit."

"My daddy's coming home!" There was disbelief in his voice. "Will he stay and play ball with me?"

"Daddy will be home only this one day. He won't be able to stay after that."

"Is Daddy all well again?" Ricky knew only that his daddy had been sick in a hospital.

"Daddy's all well, and I'm going to bring him now."

After dressing Ricky, I left him next door with a friend. As I drove to the hospital, I vowed to myself I would be firm, and pack Doug off to his mother's house tonight.

These last few years had been terrible and I wasn't going through that again. Doug might not be insane any longer, but he didn't love his son. What kind of life would it be for a little boy, with a father who hated and resented him? Ricky might miss having a father, but no father was better than a father like Doug.

The hospital loomed before me. There was Doug, standing by the gate, a suitcase by his side. My heart gave a leap; on the surface he was the Doug of old, the sweet, carefree Doug.

"Hi, Lee!" He came racing toward

me. Throwing his bag in the back of the car, he slid onto the seat beside me and reached over and kissed me.

"Doug! Everybody's watching."

"Let 'em watch. This is a wonderful day. It's sure nice to be on the outside looking in."

At least he's not downhearted because he's home for only a day, I thought. He's young and strong and just as attractive as he was before all this trouble started.

Although there were lines in my face and my hair was beginning to turn gray, Doug hadn't changed. I winced as he turned to look at me.

"You're so pretty, sugar!" he said, huskily. "I've missed you so."

THE tenderness, the special endearment, brought tears to my eyes. Don't get maudlin, warned my conscience; remember the times he screamed at you to go away and leave him alone. Remember the times he didn't even know you. Remember—but he was speaking again.

"How's Ricky? Does he know I'm coming home?"

"Oh, yes. He's anxious to see you." But you're too late, Doug, I thought. This is the first time you've ever asked about Ricky. So very often I'd taken pictures of Ricky to the hospital to show you, but you thrust them aside.

I turned off the freeway and drove the few blocks to the tract houses. Though they were cheap and small, they had backyards for children.

"Here we are," I said, stopping in front of my house.

Doug looked at the house, with a puzzled frown. It was just like all the others.

"That's funny. I kept dreaming of going back to *our* house."

"Don't you remember that we sold the house?"

"Yes, of course," he said, quickly—too quickly. And I knew that he didn't remember how—at one time when he was rational—he had signed the papers so that I could sell our big two-story house. I had rented this place and lived on the money from the sold house so that I could stay with Ricky. As soon as Ricky was ready to start school, I would go to work.

As Doug got out of the car, Ricky came tearing out of the house next door, yelling, "Daddy, Daddy!" Doug knelt and held him tight. I was surprised to see the tears in his eyes as Ricky kissed him.

"Daddy, you're home. We'll play ball together, won't we?"

"Well, not right now, but later we will. You've grown into a big boy."

"Are you still sick?"

"No, I'm fine. Come on, I'll carry you piggyback."

In the house, he let Ricky down, and looked around in pleasure.

"The outside may be different, but the inside looks just the same. There's my old chair."

Doug came close to me. Seeing that he meant to put his arms around me, I said quickly, "I'll hang these coats in the closet. Make yourself comfortable, and I'll get you a cup of coffee."

Ignoring his hurt expression, I escaped to the bedroom. As I stood staring out the window, I realized I still loved him. He still loved me. *But he didn't love Ricky!*

We had been happily married for ten years. I'd lavished love on a number of mongrel cats and dogs, because we'd never had any children. That was my only unhappiness, my desire for children.

After ten years of marriage, I returned from a visit with my mother to tell Doug I was pregnant; I had wanted to be sure.

To my astonishment, Doug went into a rage—he didn't believe it was *his* child! I know, now, that his mind was already slipping, but such a thing never occurred to me at the time.

Later, in the hospital, I had a hard delivery and almost lost my life, but when the baby was born, Doug would not look at it. The doctor said this may have brought about his mental illness, but that any strong emotion or upset could have caused it eventually.

I brought the baby back from the hospital in a taxi—Doug didn't call for me. And during the days and weeks that followed he became such a stranger that I was miserable. I never knew when he'd be home, or what tall tale he'd have to tell when he did come

(Continued on page 58)

Lines of a Layman

By J. C. PENNEY



Crises Are Always Current

I wish to state bluntly that we of today are confronted by a crisis as grave as that to which Thomas Paine referred many years ago in his pamphlet *Common Sense*: "These are times that try men's souls!" The crucial point he knew was in a battle to cast off the chains of an Old World power. That confronting us is in a battle to prevent the shackles of another Old World power from being fastened upon us. Thomas Paine's battle was to obtain liberty; ours is to retain it.

I have observed in my study of history that crises in social, political and economic affairs, and in international relations, are caused by men. They do not come like thunderbolts or a tornado out of the blue. Since critical periods are made by men, other men are qualified to meet and solve them. A thought for encouragement is that days, months and even long years of crisis are common in the history of individual lives and of nations.

I do not know how many crises have arisen in our country or the world during my lifetime. As I view it all in retrospect it seems there has always been one or more of major proportions somewhere. However, they were solved in some manner, and affairs moved forward.

FRIENDS OF MINE

When I was very young I became a member of the CHRISTIAN HERALD staff and the editor obviously didn't know what to do with me. So he put me in a small room, gave me a yellow pad and half a dozen pencils and asked me to write an article. And from that time on—for quite a while—I wrote an article four times a month, for the CHRISTIAN HERALD was then a weekly magazine. And in each article I called the people—who soon became my loyal readers and correspondents—"Friends of Mine." It was an invitation, for I, puzzled and uncertain, standing with very reluctant feet on that borderline between being a child and being a grownup, needed friends badly. And oh, what wonderful friends the members of the CHRISTIAN HERALD family became. They've stayed with me across the years.

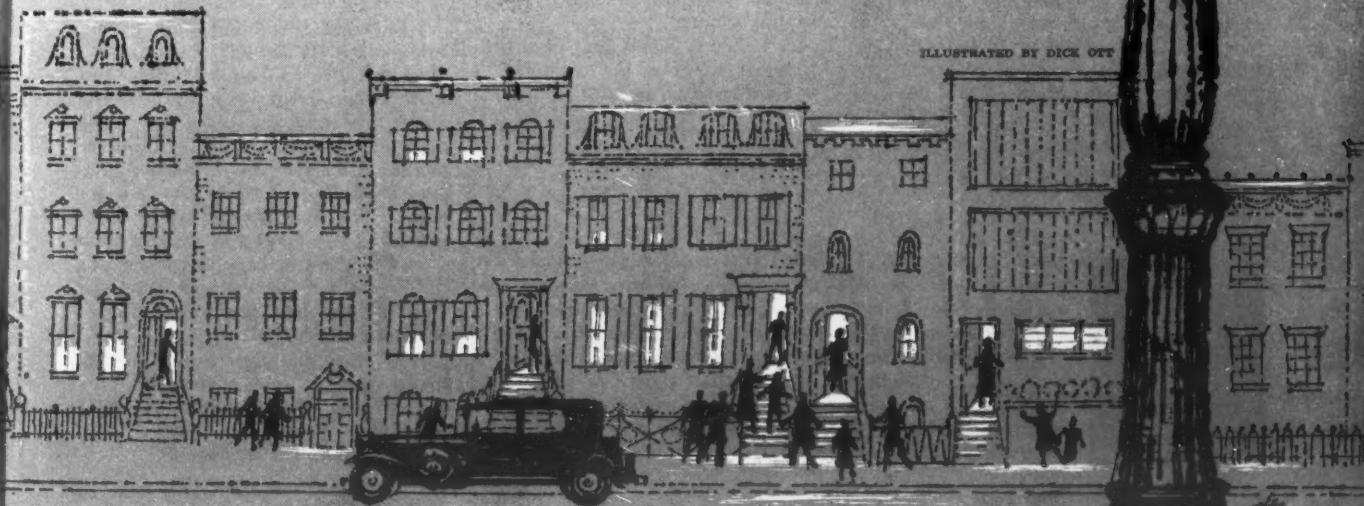
It is for these old friends—and for other new friends—that I will write every month.



Some years ago I was asked what I would talk about if I were allowed, for one hour, to occupy the pulpit of the largest church in our nation. And I said—without a moment's hesitation—that I'd *(Continued on next page)*

By MARGARET E. SANGSTER

ILLUSTRATED BY DICK OTT



CHRISTIAN HOMES, hope of the world

By LESLIE D. WEATHERHEAD

It is one thing to make our vows when we are eager and enthusiastic. It is another thing to keep them through long years of perhaps ordinary, monotonous life. You promised at your wedding—do you remember?—that you would be faithful and loving to one another, “to love, honor and cherish until death.” You promised at the baptismal service that your children should be brought up in a Christian home.

How can we safeguard marriage? How can we prevent delinquency? The answer, in my judgment, is the truly Christian home. I say “truly” for many homes are Christian in the conventional sense. Church is sometimes attended. Private prayer is not unknown. But I mean the home in which the Christian religion is practiced *by all in all they do*, and where Christianity is revealed as a beautiful, strong influence that purifies, ennobles and sweetens every relationship and holds the family together.

I mean the home to which parents are dedicated, especially the mother. What is home without a mother! Frankly I hate to hear of children’s going to school with the door key around their necks, letting themselves into an empty house, playing in the street and waiting for a tired and sometimes irritable mother to come home and get the meal and do the belated chores. She may earn more money and get a television set and a washing machine, but she must not grumble if the children in their teens regard home merely as a place where meals are

cheaper than at a restaurant and where they can sleep for nothing. Such children will leave home as soon as they can, even if they make unwise marriages to do so. They will break the family bond and we shall hear another sad call, “Will Milly Jones, last heard of in Paddington ten years ago, go to St. Mary’s Hospital where her mother is dangerously ill?” Ten years’ breach in the fellowship! Home for a child should be a refuge, a place of security, an atmosphere of love and understanding, where he can find Mother.

How can we maintain a truly Christian home?

I suppose you should think me foolish to ask you to resort to the old practice of family prayers. It is regarded as old-fashioned and out of date. When I asked a group of over a hundred Christian people if they would indicate if they ever had family prayers, not one put up a hand, not one! You will say that life is too busy. But no life is so busy that five minutes makes a difference in a matter we really want to include. The Student Christian Movement published a book, *Two-Minute Bible Readings*. An average prayer takes less than a minute and the Lord’s Prayer less than 30 seconds. Three minutes a day can alter a child’s sense of values.

I know what you are saying in your hearts: “It’s hard enough to get people up in time for breakfast, let alone prayer. You don’t understand.”

All right! But it’s no good bringing your boy of 16 to me and saying that he is wild and unruly, or your girl and saying that she won’t come in at night and that neither boy nor girl seems to care about religion and morality if, when they were six and forming their sense of values, you gave them no indication that *you* thought religion and morality important.

“I don’t know what my mother would say if she saw my children,”
(Continued on page 60)

CHRISTIAN HERALD PULPIT



DR. LESLIE D. WEATHERHEAD is one of Britain’s most distinguished ministers. When he retired recently after a quarter of a century at City Temple, London, pre-eminent free pulpit of the United Kingdom, he left the live, growing congregation in a fine new building, replacing the one bombed out during the war. Last summer Dr. Weatherhead held a special service to which he invited all the couples he had married and whose babies he had baptized. Dr. Poling was in London, heard this sermon and requested it to share with CHRISTIAN HERALD readers.

talk about loneliness, for I think almost everybody’s lonely at one time or another. Oftentimes we’re loneliest when we’re in a crowd. And when the twilight creeps over the world we have an intense desire for close contacts, for a hand to touch, for a listener who will understand the things we say and—far more important—the things we leave unsaid. I think I’m less lonely when I’m in a place with flowers and trees and a vista of mountains. Lifting my eyes to the hills doesn’t make me feel small by comparison. The hills which are eternal—and so very few things are—give me a sense of companionship and rest.



Once I lived on a city street of brownstone houses which—though they were joined together—were full of strangers. I knew none of the other people who lived in the houses on that street, and they didn’t know me and they didn’t know one another. This was during the early months of the Second World War, and one night I was awakened by a sound that I thought, at first, was a fire alarm. But—as the sound went on and on—I decided that it was an air-raid siren. I put on a warm robe and slippers and went into the street—the sound was much louder out of doors—and as I stood on my steps I was aware of people emerging from the other houses. A few of them I’d seen on their way to work in the morning or on their way home at night, a few of them I’d passed as I went to market—but we’d never said a word.

And yet, this night, because we thought there was going to be an air raid and that we were all involved in it, we formed into groups. And the groups became larger and larger until the people who lived on that street had become one great group. We talked without reservation, as if we’d been acquainted for years. We exchanged luncheon and tea and dinner invitations, always with a wistful footnote, “If we come out of this alive!”

I can’t tell you how many parties were planned as we waited, like Chicken Little, for the sky to fall. And finally, when dawn was just around the corner, the milkman came down the street and jumped out of his little car and stood for a moment, puzzled, and then walked over to a very ancient sedan which was parked at the curb, and lifted the hood and disconnected a wire—and all at once the street was still. We stood hushed and awed, for the milkman had performed one of life’s minor miracles!

And after that the people on that street were no longer strangers. We were friends. More than that, we were neighbors.

(Continued on page 54)

CHRISTIAN HERALD

By JOHN KORD LAGEMANN

For centuries monasteries and convents have provided accommodation to men and women who felt the need to withdraw temporarily from the world and deepen their faith. It was only some 50 years ago, however, that churches began to adapt retreat practice to the needs of ordinary people with jobs and families. Quietly, without fanfare or pressure of any kind, this modern version of the age-old religious practice has become a nation-wide movement which crosses all sectarian lines.

More and more Americans are learning to drop everything once or twice a year to "make a retreat." For two or three days, usually over a week-end, they withdraw to a quiet place with a small group to rest, study, meditate and take spiritual inventory of their lives. Churchgoers and non-churchgoers alike are rediscovering religion as something to be lived as well as professed—an intensely moving personal experience. The majority return to everyday concerns with a feeling of renewed strength, purpose and self-understanding.

Before World War I the only full-time laymen's retreat house in the United States was Mt. Manresa, the Jesuit center on Staten Island in New York Harbor. Today there are 376 Roman Catholic retreat centers, and the Catholic Almanac estimates that 300,000 men and 100,000 women used them last year.

The growth of the Protestant retreat movement, pioneered by Episcopalians, Lutherans, Methodists and Quakers, has been more recent but no less phenomenal. "The movement is snowballing," says Dr. Samuel Emerick, director of the interdenominational Yokefellow Institute in Richmond, Ind. "I'd estimate that over 50,000 Protestants made first retreats last year. It looks as if their number may double this year."

Retreat centers sponsored by all the major religions are springing up all over the nation, many of them open to persons of different faiths. Some are for particular groups or occupations—vestrymen, Sunday-school teachers, painters, doctors, lawyers. Some are for men only, some for women. Mixed retreats for both men and women are increasingly popular among Protestants. It has long been the custom of young Catholic men and women to make separate retreats just before graduating (Continued on page 49)

**All the answers.
What happens;
what you do; what
you are likely to
get out of them**

**WHAT ARE
RELIGIOUS
RETREATS?**

DOCTOR POLING

answers
your
questions



Eternity for Non-Christians

Is there a place in God's eternity for Hindus, Buddhists, Moslems and Jews who do not accept Jesus Christ as the Son of God and their Saviour?

DELAWARE

Mrs. J.N.E.

Perhaps indirectly (at first) I should approach the answer to this question. Certainly Christians, including Jesus Himself, do not teach or believe that those devoted followers of God who lived before His Incarnation have all been consigned to the "outer darkness." Jesus himself said, "And there are other sheep not of this fold." The important matter for us is to accept responsibility to make Jesus Christ known to as many of our contemporaries as possible and to assist in making Him known to the last person.

Also, we know from the Gospels that our Lord expects each of us to have a special concern with building His Kingdom—without concerning ourselves about what others may or may not do. You remember Christ's rebuke to Peter after Peter had inquired whether John, the beloved disciple, would live until Jesus' second coming. In effect, the Lord told Peter to mind his own business and "follow me." I believe that God, as the Creator of all, undoubtedly has a plan for all, although it is impossible for us mortals to understand or even glimpse that

plan, that infinite plan, within the limits of our space-time existence.

Government by Catholics?

I am told that practically all political associates of President Kennedy are Roman Catholics. Is this a correct statement?

ILLINOIS

E.B.G.

Certainly I do not know the religious connections of "all" or nearly all political associates of President Kennedy. I do know that only one member of his Cabinet is a Roman Catholic—his brother Robert, the Attorney General. As listed in the *New York Times*, in his Cabinet are two Presbyterians, two Jews, two Methodists, one Episcopalian, one Mormon and one Lutheran. Also, of other members of his political family who are known to me personally, not one is a Catholic. Of course, there are literally hundreds, indeed some thousands, who would be classified as members of the Kennedy political family.

Spirits and Spiritual Life

If in your opinion drinking affects the spiritual life of the drinker, please tell me how.

TENNESSEE

C.A.H.

I may not judge my fellow Christian who does not agree with my position.

The Editor chats with Dr. Hachiro Yuasa, president, International Christian University, Tokyo, in the latter's office. Dr. Poling toured the campus, expressed satisfaction over developments he noted since his last visit to ICU about a decade ago.

Certainly I know men and women who drink—who regard themselves as "temperate" and who know that they are truly "Christian." On the other hand, I know many who, as Peter Marshall did, avoid the use of alcoholic beverages not because of harm it might do to them personally, but because it might, as the Apostle Paul said, become a "stumbling block" to weaker brethren. Always I think that anyone who professes to be a Christian should take very seriously the example that his own personal behavior sets.

Fraternal Orders

Is it true the members of lodges always put their lodge before their church?

ILLINOIS

Mrs. H.G.

It is not. The most active members in all my churches have been members of lodges, particularly members of the Masonic order.

Disapproval and Judgment

If Jesus came in the flesh, would He disapprove of Christians today, and are Christians justified in passing personal judgments upon each other?

IOWA

G.H.

Certainly if Jesus were to come in the flesh to the world today He would disapprove of many—and He would

approve of many others. Certainly, too, He is a living Presence in the lives of many Christian people. Certainly no one is justified as a Christian in passing a personal judgment upon another Christian. I have always found the first six verses of the third chapter of II Corinthians helpful.

Church Bingo

Should Christians ever play bingo for prizes or for money even though the money is given to the church?

IOWA

Mrs. G.H.

Definitely it would be wrong for me to play bingo. Certainly bingo money for the church is not properly secured!

Membership Statistics

Is it not a fact that the basis of membership in Catholic and Protestant churches is so different that the present statistics, as published by the two faiths, are very misleading?

NEW JERSEY

Mrs. J.F.H.

The answer is "yes." Roman Catholic churches count as members of the parish all members of the family—babies as well as adults. Protestant churches, with a few exceptions, count only those who have been confirmed, who have reached the age of personal decision. This means usually from 12 upward. Statistics, therefore, are not exactly comparable. If Catholic membership were reduced by the elimination of babies and children or Protestant members were increased by the addition of these, the difference in strength between the two faiths would be greater than current statistics show.

UN Prayer

Are sessions of the United Nations opened with prayer?

ILLINOIS

Mrs. E.E.

No.

Alcohol's Aftermath

How does drinking affect the home?

TENNESSEE

A.H.

Any kind of drinking can affect the home in a hundred different deleterious ways. The surviving co-founder of Alcoholics Anonymous, "Bill W.", pointed out in a recent speech that in the 25 years of AA's existence, 25 million victims of alcoholism (people who were not part of the program) have died—either directly or indirectly because of alcoholism. In my opinion, the alcoholic's early death is the least of the tragedies that may come from his disease, or sin (whichever you choose to call it). Undoubtedly, he is a sick person, but often those who love him suffer as much because of his drinking as he does, and sometimes more.

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When Love Says Wait
(Continued from page 16)

the female is. Therefore if he realizes that his welfare—as well as a girl's—is involved, the outcome won't rest entirely with her. He will assume some responsibility for restraint himself." Dr. Duvall makes the added point that a boy who takes a girl out without the supervision of chaperonage that once prevailed is duty bound to see to it that he returns her to her home unharmed.

Premarital chastity used to be taken for granted. Research studies show that the majority of young people still feel strongly that it is important. Dr. Duvall reports investigations on large coed campuses before and after World War II which indicate that two-thirds of both men and women students believe in no sexual relations before marriage. Dr. Kinsey's findings, though often misquoted to prove immorality rampant, are in substantial agreement.

Gladys Denny Shultz, another excellent writer on boy-girl relationships, has asked young men whether they really want virtue in their women. Their reply: "When a man really loves a woman, he wants her for his wife. That is as true now as it ever was. Even though a man may try his best to 'make' other women who attract him, he doesn't want to 'make' the woman he loves. It is his impulse to keep her in a different category.

"Men in general are more inclined to think of a virgin in terms of marriage because they realize she has been keeping herself for marriage and respect that in her," continues Mrs. Shultz. "It takes character, ideals and clear thinking for an attractive woman to keep herself for the man who is to be her husband and the father of her children, and these are qualities an intelligent man wants in his wife and the mother of his children. . . . The more corrupt society becomes, the more value virtue and virginity will probably have with the kind of man a girl would wish to marry."

Should men be virgins, too? Mrs. Shultz concedes that in premarital sex the man stands to lose nothing and gain everything from his viewpoint. Yet she thinks boys should be given credit for some ideals. "Intelligence, education and home background play a considerable part in forming the moral conscience of the individual male," she says. "It is much more difficult for a man to live up to his ideals than for a girl, even when he has them. Those who do deserve far more credit than a virtuous girl. . . . The average decent young chap, when he falls in love, loses interest in sex as a game."

Many young people have the mistaken notion that the church puts a

fence around sex because it is ugly and evil. Actually the opposite is true. The church protects sex and makes rules about the sex life of the Christian because it is holy and good. The Christian theology of sex begins with the doctrine of the creation. Sex is part of creation, made by God and therefore good. Opposed is the heretical idea that sex is unclean, nasty and wicked. You cannot accept the doctrine of creation without accepting your created human body—procreated through the instrumentality of your parents, to be sure, but none the less created by God. And you cannot accept your body in part—selectively. You can't say, for instance, "I'll accept my good toes but not my bad heart," or "My nose is all right but not my sexual organs." God made all the parts of your body and all their functions. All are for you to use, not abuse; to enjoy, not punish. Your body is a temple in which God dwells. Obviously such a temple is neither shameful nor indecent. Neither is the sexual act, which the Bible interprets as a divine gift. To accept the doctrine of the creation means to accept sex gladly and thankfully. To do otherwise is to deny God's handiwork.

THE view that sex is good is essentially the same in the New Testament as in the Old. How surprised the young bride would have been had she known that her wedding at Cana in Galilee would become the most famous in all history! By accepting that wedding invitation, our Lord, at the very beginning of His ministry, affirmed the goodness and beauty of marriage.

Paul counseled married couples not to refrain from intercourse, even by mutual consent, for long intervals for the sake of fasting and prayer but to come together again. In his letters to young churches, far from being ashamed and afraid of human sexuality, he saw in it a "mystery" analogous to Christ's love for His church. He could scarcely have taken a more exalted view of it than this. He who takes the Bible seriously must stop apologizing for sex.

The second Christian doctrine illuminating human sexuality has to do with sin. Man can sin in the sexual realm as well as any other realm such as education, business or politics. In any activity of man—and sex is no exception—he can act wrongly. He is at the same time a child of God and a sinner. Made in the image of God, he is capable of love, co-operation and creativity. Yet his life may be marred by failure, estrangement and perversion. These things are not bad in themselves, but the use man makes of them may be. The body is never bad; the spirit often is. Sin is spirit gone wrong. Significantly, the sins which Jesus condemned as the worst are not those of the flesh but

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those of the spirit: pride, envy, contempt of one's fellow man, calculatedness, hatred.

Couples who so use it generally wish afterward that they hadn't. Tim and Sally, both in college, planned to be married as soon as they graduated. They were very much in love. Because they had a deep and beautiful concept of love, full of mutual trust and fidelity, they felt the promise of marriage—the engagement—was already a kind of wedding. Although it was not socially recognized, the two of them recognized it, and so they asked themselves, "Why not physical consummation of our love?" They went all the way.

After graduation they were married. But two years later Sally, now much more interested in Christianity, began to go to church and read books that explained the faith. She felt that somehow the premarital experience was wrong. Without knowing how or why, she developed deep within herself a feeling of intense guilt about it. She went to her pastor and talked it over with him. He said that it was wrong. In counseling sessions with him Sally came to understand why. After expressing her contrition, she felt the assurance of God's healing forgiveness.

The possibility of forgiveness brings us to the third Christian doctrine about sex: it can be redeemed. Jesus taught that a man was not virtuous if he refrained from adultery but remained inwardly filled with lustful desires. Transformation of inner attitudes was needed to end the conflict between our desires and our actions. In His work with sinners Jesus showed that God loves us even when we are most unlovable, unforgivable and unacceptable. When a man sees and accepts this truth in his innermost soul he becomes a new creature. His sex nature is included in his total redemption. It is not to be downgraded to a secondary position for it is part of the whole self.

Perhaps the most deeply meaningful, most wonderful Christian doctrine of sex is that of the two becoming one flesh. Jesus, echoing Genesis, said, "For this cause shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." Let us examine this key doctrine. The church teaches that in marriage each receives the other at the hand of God. Acting freely and with mutual consent, two human beings in love come together, expressing the union on every level as part of their divine vocation. Two total existences, two separate personalities, are fused into one, each completing the other. Far more than just the joining of two bodies, their union is the joining of two lives psychologically, spiritually and economically. True love involves self-giving and self-surrender.

(Continued on page 63)

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Daily Meditations

Monday, May 1

READ: ROMANS 12:2

On the title page of a theme required of them for church confirmation, several students recently wrote *Conformation Class!* Alas, how often true! It is much easier to be *conformed* to the world than *confirmed* in the strength and to the purposes of God. Is it not symbolic that young people in vast numbers carry transistor radios with them, ever tuned in to someone telling them what to think, what to say, what to do? The Christian will ask each day that God help him be "tuned in" to the divine will and purpose.

Lord, let us this day renew our minds in Christ. In Jesus' name. Amen.

Tuesday, May 2

READ: JOHN 16:32, 33

The widow of the poet Dylan Thomas describes the desolation of her life in a book called *Leftover Life To Kill*. The title suggests the despair every person feels in the valley of death's shadow. Jesus Himself wept at the sadness of Mary and Martha when Lazarus died. But Christian faith takes us beyond this. "If Christ be not risen" then we might have leftover life to kill. But Christ has been raised from the dead to "become the first fruits" not only of those who have died, but of all the rest of us who fear death.

O God, let us not kill the remainder of life, but live it in joy and hope.

Wednesday, May 3

READ: JOHN 1:35-42

Daniel Niles has said that "evangelism is one beggar telling another beggar where to find bread." This is the way the Christian Gospel first spread out in the world; it is really the only

way it ever spreads effectively. When one hungry man can tell another where the food is, he has a sympathetic audience. We are all beggars in need of God's bread. If we have found that food ourselves, let us be sure there are many around us who would like to know where and how to get it for themselves. Andrew told Simon, who told Philip, who told Nathaniel and so on to you.

O God, may none ever lack food for their souls because we failed to tell them how we were fed. Amen.

Thursday, May 4

READ: OBADIAH 1:17

There is a difference between ownership and possession. A man may own a library but possess none of its treasures until he reads and ponders the books on the shelf. Israel was the Chosen People but they often failed to truly possess the covenant promise. Again and again they had to make it theirs by entering fully into its demands and disciplines. Robert Frost suggested this same truth about America: we possessed the land in a physical sense long before the land and the idea of America possessed us. No one ever possesses a faith or an ideal as long as he withholds himself.

Make us Thy captives, Lord, and then we shall be free. In Jesus' name.

Friday, May 5

READ: JOHN 1:4, 5

Jesus came as the light of the world. Those who call themselves His disciples ought to reflect His light for others to see in the dark places of the world. A Christian can be committed to no higher purpose than letting the light of Christ shine through him and from him. Sassoon put this purpose with beauty in one of his poems: "You that keep in a land asleep, one light burning till

By ROBERT E. LUCCOCK

break of day." In a land where people sleep indifferent to human need, the follower of Jesus will keep the light of Christ-like concern burning. In a community or family where fear hovers like a heavy cloud, the person of faith will keep the light of faith shining.

Through Jesus Christ. Amen.

Saturday, May 6

READ: ISAIAH 5:1-7

The parable which Isaiah tells here was spoken against Israel. They did not nourish the Covenant and commandments of the Lord, and their alien ways and idolatrous worship brought forth no harvest of righteousness, mercy and peace. So God took the blessings away; Israel would lose the promises, said Isaiah. This always happens when we neglect the disciplines of justice and true devotion. In Sophocles' tragedy, *Oedipus Rex*, Creon says to the condemned and outcast king: "You are no longer in authority here, but when you were, you served your own destruction." In what ways may we be serving our own destruction?

We would be true, our Father, for we remember Thy judgments as well as Thy promises. In Jesus' name.

Sunday, May 7

READ: I JOHN 3:1-3

This week we shall be thinking of the process and transformation by which Simon becomes Peter. Seven incidents from the life of Simon Peter reveal to us the stages and experiences through which every person must pass, as did Peter, in his attainment unto Christ.

It does not yet appear what we shall be, but by His power God can make each of us who is Simon into Peter. This is the promise. God can do what He



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promises if we will have it so. Read again the account of Jesus' first meeting with Simon in John 1:35-42.

O God, however unpromising our prospects, Thou canst make us rocks of strength and faith. Amen.

Monday, May 8

READ: MARK 1:14-18

This is the way a great loyalty begins: we have a call to a better life, a better way, and we say, "Yes." The thing is, a person has to be ready, open to hearing the call when it comes. Often we don't see or hear when God's call comes and opportunity passes. As Stephen Benét put it, the vision is often "too hard, too strange, too new, too unbelievable, too difficult, warring, too much with common easy ways." So it must have seemed to Simon Peter when Jesus first said, "Follow me."

O God, in the impulses to follow an inspiration, or in brief encounters with goodness, beauty or human need, may we hear Thy call to follow. Amen.

Tuesday, May 9

READ: MATTHEW 16:13-16

Weeks or months later Peter makes this great confession—the most decisive any person can make about Christ. He didn't know all the answers, he wasn't sure of the outcome. But he knew Jesus, and he was ready to stake his life on that. So with all of us: we have to act, to declare our faith even when the end is not known. Especially where the end is not known! Whatever Peter may have believed or doubted, perceived or misunderstood about Jesus at this time, he made the great confession by which he later became sure.

Our Father, give us faith to confess Christ as Lord and go with Him in all confidence. In Jesus' name. Amen.

Wednesday, May 10

READ: MARK 14:66-72

Peter was afraid. In his fear he failed his Master, even as we fail Him, too. Moreover, this was after Peter's confession when Jesus told him: "On this rock I will build my church."

What a comfort that this story is here! Peter failed his Lord. Peter was human. This man who was to be the preacher of Pentecost failed! Yet with the likes of Peter, Christ builds His Kingdom. Thank God that He does.

O God, may we be honest to acknowledge how we have failed Thee in fear, and by denial of Christ. Amen.

Thursday, May 11

READ: JOHN 21:4-8, 15-19

Jesus came to Peter in his failure and forgave him. Christ does come to us in

our failures and restores us. The past is past, over and done. Now we begin again. "Feed my sheep," says Jesus Christ. "Take up my task." We have to face our failures—not avoid them, deny them, rationalize them. We face them, under the forgiving eyes of Christ—then in humility we accept His forgiveness, and take up His task.

For His name's sake. Amen.

Friday, May 12

READ: ACTS 10:9-15, 24-29

It was not easy for Peter to change. It was hard for Simon the Jew to become Peter the Christian. There were to come times when Peter wavered with his strange new call and task. But he kept coming back to it, even though it meant crossing dangerous frontiers, moving into unfamiliar ways, and losing favor with men.

The Christian task always demands the difficult duty: forgiveness of those we hate, acceptance of those we despise, kindness to the ungrateful, honor to the outcast and lowly.

In Jesus' name. Amen.

Saturday, May 13

READ: JOHN 21:19

The last scene in this life journey is hidden from our eyes. Today's verse of Scripture may be a hint of it. We do know what happened to the Christians in Rome under Nero in 64 A.D. They were martyred by torture and put to death for sport. Peter, if there, could hardly have escaped. By constant devotion to God, the steady serving of Christ, the continuous companionship of the risen Lord, Peter came to his crown of life: fearless preaching, then laying down his life.

You are Simon, you shall be Peter. Christ says it to you with power to make it come true.

O God, in the hour of trial may we not waver. For Christ's sake. Amen.

Sunday, May 14

READ: LUKE 2:19, 51

A little girl forgot the lines she was to speak in a church pageant. Her anguished mother in the front pew gestured and silently formed the words with her lips but to no avail. At last she whispered the cue, "I am the light of the world." Instantly the child's face relaxed; with supreme confidence she began in a loud voice, "My mother is the light of the world." Many this day would declare that to be the truth: mother, the light of the world for them!

Heavenly Father, we remember with gratitude the light which mothers have shed for the world. Amen.

Monday, May 15

READ: JEREMIAH 2:13

Samuel Johnson once said: "Paradise Lost is one of the books which the reader admires and lays down and forgets to take up again. We read Milton for instruction, retire harassed and overburdened, and look elsewhere for recreation; we desert our Master and seek for companions."

So do we also desert the Bible and its Gospel. For the message of the Bible can be both peace and burden. It is easier to seek steadily for companionship of mind and spirit that does not challenge but only amuses us.

Dear God, keep us faithful to the highest that makes us reach. Amen.

Tuesday, May 16

READ: JOHN 8:31

Edwin Robertson's words are both warning and reminder: "As the Word of God becomes more and more relevant in our everyday life, it will be seen to retain its conditional note, 'This do, and ye shall live.' The understanding of the Word of God is conditional upon obedience. There are no other conditions." There is no way that the truth of the gospel can be understood or demonstrated in some "laboratory" and then accepted. We can understand it only by obedience. Try it—then you will know it!

In Jesus' name. Amen.

Wednesday, May 17

READ: I TIMOTHY 2:8

Toward the end of Galsworthy's *Maid In Waiting* one of the characters is overjoyed because her brother is free from the unjust charge that was about to ruin his career. The author pictures her gazing at moonlit fields "trying hard not to believe in God." This picture is described by the author with some amusement. But the further thought comes to Dinn: "It seemed mean and petty to have more belief in God when things were going well than when they were instinct with tragedy; just as it seemed mean and petty to pray to God when you wanted something badly, and not pray when you didn't."

Our Father, let us lift holy hands of prayer in joy as in pain. Amen.

Thursday, May 18

READ: PSALM 69:16-20

The story is told of the woman who was left a widow fairly young in life. Having to earn a living she put an ad in the paper saying that she was willing to listen to anybody about anything for two dollars for half an hour.

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This is a caricature. But it reminds us that the world is full of people such as the psalmist, who need the comfort of someone just to listen.

Open our ears, that we may hear with understanding and empathy.

Friday, May 19

READ: LUKE 18:9-14

A charming elderly lady said to the minister after hearing a sermon on Jesus' parable of the Pharisee and the publican, "Well, thank God I'm not like that Pharisee." The preacher, failing to note any twinkle of self-knowledge in the lady's eye, said only, "I hope not." We ought regularly to stand off and take a good look at ourselves. The terrible part of the Pharisaism is that you have the disease and never know it. Without a saving sense of humor about ourselves we can never get over it.

O God, help us this day to laugh at our own pretensions and better see ourselves as we appear to Thee. Amen.

Saturday, May 20

READ: LUKE 18:18-30

These verses contain hard sayings. Surely they do not mean that a person must irresponsibly walk out on his home and family to be a vagabond Christian. Yet they must not be "explained away." Everything we have must be given to the Kingdom of God—nothing held back for private employment. This means that all we have, home, family, vocation, must serve the purposes of God's Will. The painter George Watts put this life motto on his seal: "The Utmost for the Highest."

Our Father, show us how home and work, play and service may contribute to Thy kingdom. For Jesus' sake. Amen.

Sunday, May 21

READ: ACTS 2

Pentecost is the most neglected festival of Christian faith. Christmas, the birth of Jesus, God's coming in the Incarnation of Christ, we love. Easter, the resurrection of Christ, God's triumph over sin and death, we celebrate. But Pentecost—what is that? Is it God coming in personal presence to us. Men had known of God's Spirit through the ages, seen evidence of His mighty works. At Pentecost they knew His Spirit immediately and in great power. They would know Him henceforth in the company of people gathered in remembrance and love of Jesus Christ. And we know Him still in that company, when we baptize, hear God's Word preached, share the Lord's Supper, contribute to the needs of others, lift up hearts together in prayer.

We thank Thee, our Father. Amen.

Monday, May 22

READ: JOB 4:3, 4

Dr. Moffatt's version of these verses gives a vivid picture for thought and prayer. In his translation, Eliphaz says to Job: "Your words have kept men on their feet." Do you ever stop to remember with gratitude words that others have spoken to you that kept you on your feet—words of encouragement, forgiveness, assurance, warning, good humor? One must never underestimate how important a word can be when spoken in season of some need. Are there those to whom you could speak today a word of support in a time of fear, faith for the mood of doubt, restraint for the temptation of forgetting? A word could be decisive.

Lord, speak to me that I may speak, in living echoes of Thy tone. Amen.

Tuesday, May 23

READ: LUKE 2:41, 42

These two verses at first glance seem to say very little. In truth they say a great deal! Mary and Joseph were faithful in their discipline to worship, praise and sacrifice. Growth to maturity comes only as great purposes are discovered together in a family. Jesus discovered the great loyalties of His parents by their performance of duties. Antoine de Saint-Exupéry, the French author who lost his life during the war, once wrote: "Life has taught us that love does not consist in gazing at each other, but in looking outward together in the same direction. There is no comradeship except from union in the same high effort. That is the building of a Christian home."

Help us, our Father, to look outward from ourselves and each other to the great demands of Thy love and so find our deepest love together. Amen.

Wednesday, May 24

READ: MATTHEW 7:16-21

An exciting phrase has come into use with the development of nuclear power plants. When the process of atomic fission reaches a certain stage, energy begins to be generated that can be turned into power. At this point they say that "the reactor has gone critical." We might well use this phrase with reference to a family, to the church, to any other Christian group. When the fission of fellowship and Gospel, people and mission, reaches a certain stage in this "reactor" so that energy opens up concern for life outside the family or church, then the group has "gone critical."

Help us, Lord, to be moved by our beliefs so that our actions will make a critical difference where we live.

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Thursday, May 25

READ: PHILIPPIANS 4:8, 9

St. John-of-the-Cross put the truth of Paul's words in another way: "The soul lives by that which it loves and not by the body which it animates." History offers many instances of this truth. Gandhi really lived by the things he loved rather than by his frail little body. Helen Keller, Beethoven, Franklin Roosevelt—many come to mind whose souls drew their lives from their loves, not from afflicted bodies. Paul tells us what things we ought to think upon and to love if we should have the peace of God. The things we love determine what kind of soul will animate our bodies and our existence.

Lead me by my love of Thee in the way everlasting. In Jesus' name. Amen.

Friday, May 26

READ: PSALM 16:5, 6

Rufus Jones reflects thus on the home in which he grew up: "I am most of all thankful for my birthplace and early nurture in the warm atmosphere of a spiritually minded home. I can never be grateful enough for what was done for me by my progenitors before I came on the scene. They produced the spiritual atmosphere of my youth. I became heir of a vast invisible inheritance, more important in my life than ancestral lands or chests full of the gold of Ophir. There is nothing I would exchange for that."

O God, may we be true to our descendants. For Christ's sake. Amen.

Saturday, May 27

READ: PSALM 46:1-3, 10

For many the chief problem in life is to have a life that is not scattered and pulled and thrown to the four winds, but a life that is "on center," single in its devotion, although varied in its interests and occupations. Charles Morgan has given us a beautiful figure of speech when he describes "the stilling of the soul within the activities of the mind and body, so that it might be still, as the axis of a revolving wheel is still." When life "centers down" in God, we may be the still axis within the revolving wheel of relationships, obligations and activities.

Center us down upon Thee, O God, so that all our affairs may hold together with Thy will their purpose.

Sunday, May 28

READ: MATTHEW 13:33

From the Victorian philosopher James Ward come these words: "The value of a single man or woman of open mind, independent judgment, and moral courage, who requires to be con-



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vinced and refuses to be cajoled, is concerned only to be right and not afraid to be singular, deferring to reason but never to rank, true to his or her own self, and therefore not false to any man—the value of such a man or woman, I say, is priceless: a nation of such would leaven and regenerate the world." Just as yeast has great power to raise the meal, so moral courage can raise the tone and standards of a community. People of such courage are God's leaven.

Our Father, let us neither fear to do right, nor fear to face reason, but be true to ourselves and to all men. Amen.

Monday, May 29

READ: HEBREWS 11:32-40

Those last two verses raise trouble-some questions. Does it not seem unfair, indeed immoral, that God provide some better thing for us while those who poured out their lives receive not the promises? It does not mean that the heroes are without God's reward. But their work has not been finished. Apart from our faith it can never be finished. J. Harry Cotton reminds us of the truth: "Abraham's faith would have been in vain had not his descendants entered and possessed the Land of Promise." Heroes and martyrs depend on us for completion of that for which they struggled and died.

In Jesus' name. Amen.

Is Your Son a Stranger? (Continued from page 13)

much time with them. Since there are many similar families, our male adolescents are being raised in mother-dominated households. This is an unhealthy situation for both mother and son. In order to grow boys must be able to pattern themselves on men.

"How can I help my boys with their problems?" a mother asked a child-guidance leader. "It is their father who went through similar experiences in his boyhood. He should be the one to share their development. But he's too busy taking care of our financial needs. Sometimes I think we'd do better if we had less things and more time together."

"Adolescents unconsciously demand strength from their parents," says Elizabeth R. Lyons of the American Foundation for Religion and Psychiatry. Miss Lyons has had considerable experience over 20 years with the emotional problems of the young. "They not only respect it, but need it for their growth."

Sons particularly want their parents to behave like parents, to punish them when they have erred and then to forgive them. This is the opinion of Alfred

Tuesday, May 30

READ: JOHN 4:38; II CORINTHIANS 7:23

We are remiss in handling sacred trust if we do not use the quiet period of this day to reflect upon these two verses reminding us of the debts we owe. How many others have labored in our behalf that we could come to this hour: parents, friends, colleagues, children, teachers, martyrs and heroes of the race. Think of them now, one by one. All that we have, all that we are has been bought with enormous price. We were bought with a price none may repay. Let us be grateful.

In Jesus' name. Amen.

Wednesday, May 31

READ: MATTHEW 5:16

Some years ago a remarkable picture appeared in a popular magazine, showing a whole neighborhood lighted by flash bulbs successively discharged in front of each house. The city is a blaze of glory, but each home was lighted by a single flash. One thinks back to those earliest days of the lighting of London when every evening the lamplighter knocked on each door with the command: "Hang out your light!" There are dark streets and dark corners where we live that only our light of faith will illumine.

O God, let our light so shine that none will stumble in darkness where we are. Through Jesus Christ. Amen.

Buchmueller, director of the Child Study Association of America.

With his own childhood so far in the past and perhaps blocked in memory because of painful experiences, the parent often finds it difficult to regard his growing child realistically. Adolescents are brash, over-sensitive, fearful, unsure of themselves, spend too much time in daydreams, want to be independent, yet are fearful of breaking away. Boys particularly are rebels, yet they resent their parents' lack of trust in them. It is most important for parents to understand that the teen-age boy feels most comfortable with his contemporaries. Belonging to a group is healthy for a boy and helps him grow up. It is his weapon against the intrusion of his elders.

This rebellion doesn't necessarily mean the shattering of the family unit. "The modern parent can cultivate his own weapons," the headmaster of a boys' school suggested: "a sense of humor combined with objectivity."

What are the trends that parents should be aware of in order to understand their children's problems?

There is the universal rush toward conformity. Being different brands a boy as an oddball. Yet this trait becomes an asset in maturity.

Yet in spite of the aura of conformity, our teen-agers live in a competitive world. It is competition for the same status, from the choice of a college down to a certain type of shoe. A college career is expected even of the boy who is not fit academic material; to work with his hands seems to have become a sign of social regression, shameful both to the boy's standing and his parents' dream. Nevertheless even with the overwhelming demands for college admission, altogether too many of our teen-agers aren't making the most of their education. The majority take the "easy" courses, although there have always been a minority who are motivated by a love of learning. Before the advent of "sputnik," math and science courses were avoided by many high-school students.

American educators returning from Russia have made startling reports on the difference between Russian youth and ours. They say, "The average Russian young fellow is well disciplined and absorbed in the search for knowledge. There is seriousness and purpose in his attitude toward life. He has respect for himself and his goals."

The Russian system of education makes such strong demands on its youth that there is no time left over for mischief. "After a visit to Russia I am convinced we have been indulging our young people," a well-known educator has said. "They need a more Spartan existence."

This suggests that not only have parents the right to make more reasonable demands but that more emphasis should be placed on the old-fashioned traits of duty, discipline, responsibility. Yet mothers complain it is hard to lay down the law to a six-foot giant who drives his own car.

Which brings up the crucial problem of the auto. What parent has not faced the demand, "Can I have the car tonight?" Teen-agers admit soberly, "If you don't have your own car, you're dead." Owning his car is the young fellow's badge of status—and the source of many family arguments.

What happens when boys do own their cars? How does it affect their scholastic standing? Many schools argue that if a boy must work to support his car, his studies are bound to suffer. However in some well-to-do communities, owning a car is less of a downgrade academic problem for a boy, since most families have two or three cars and the son is usually given an allowance to cover his gas, insurance and repairs. But a schoolteacher said emphatically, "If the boy whose work isn't too good in the first place has to pay for his car, you may be sure his grades will plunge down."

The Russians claim that beside our being a nation that stresses spectator

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"Our kids are physical adults and emotional children," was the sorrowful comment of parents of a recently married teen-age couple.

"Love among the young is usually an infatuation that will burn itself out," a marriage counselor suggested. "But most teen-agers won't listen. Because of their age they lack a genuine concept of love."

Since youth learns by imitation, we must give them standards to live by. If we parents stress the values of the spirit, it is likely our sons will follow our example. If we stress material gains only we're apt to have "What's-in-it-for-me?" offspring. As Dr. Robert Goheen, president of Princeton, said recently, "Near and far, the cheap and tawdry are glorified over the achievements of solid worth. . . . An Elvis Presley receives adulation while Nobel Prize winners pass by unnoticed."

It is because our national leaders feel we must return to grass roots and elemental values that the church is in the position to lead the way.

"You can't keep God in the chapel if you want to attract the teen-ager," a church worker told me. "Boys don't want to be patronized. Lots of them have a feeling they aren't wanted in church. But we've found that even the boys in trouble can relate to a minister who is human and understanding and doesn't preach at them. The perceptive minister will teach a boy to discipline himself instead of whipping him into it."

Recently Reverend Hendrick Osborne of the North Stamford (Conn.) Congregational Church made a local survey that proved that no more than 50 per cent of all teen-agers were actively attending church. So he decided the church must go to them—through any open area of interest. Now, beside his counseling, he has Open House at the church Sunday nights and young people of all faiths are welcome. Their discussions cover all problems—drinking, dating, parental regulations, their concepts of God and society, and, of course, sex. Teen-agers, he has found, are much interested in what teen-age morals should be.

Several years ago when the problem of drag racing resulted in a number of fatalities, he got together nine teen-age auto clubs, comprising about three hundred boys, and arranged not only for supervised racing but for weekly meetings at the church. Police officials were invited so the boys would develop a friendly feeling about them.

Mr. Osborne always attends football games. He believes that in certain ac-

tive sports the church can offer assistance as no other organization can. To be sure, boys play basketball at school or the Y, but always in an atmosphere of ruthless competition. In our local Methodist church, however, basketball is played for the joy of sportsmanship under the Christian ethic. Since it encourages boys to play who wouldn't normally make the team, it removes the pressures of competition. It discourages profanity and dirty play and creates fellowship. Thus the church can use athletics to create a man-to-man relationship the teen-ager can understand and respect.

Our Methodist church recently invited William Wendlandt, head of the local Red Cross Blood Program, to discuss his program before our teen-age groups. A number of boys were inspired to enlist their help in the next blood drawing.

"Boys need to do," said Bill Wendlandt, who has had wide experience in working with church groups. "In one of the churches we encouraged the boys to fix up a recreation room. They did all the work and it gave them a wonderful sense of achievement.

Many ministers have suggested to their teen-agers the acceptance of a certain amount of civic responsibility. As a result boys work as hospital orderlies or in youth centers. More young people are learning to share with their fellow men. A youth fellowship in Florida, for instance, brings food and clothing—and the church—to migrant workers. A group of teen-agers have made themselves "the seeing eye" to a school for blind children. "The rewarding thing about teen agers," said a social worker, "is that if you are honest with them, you can enlist their sympathy and enthusiasm."

CERTAIN basic qualities appeal to young men: personal fitness and the besting of their own skills; social experiences that come from living with others; vocational experiences acquired by learning how to share in the work world. In offering them a well rounded program as well as spiritual values, the church can help motivate our boys to become men.

Parents are cautioned to avoid a sense of guilt even if they have been too indulgent with their children. If the experts have erred, how can parents be expected to be faultless?

"Whenever I start feeling guilty—" a wise father told me, "I remember what Emerson said. 'All life is an experiment. The more experiments you make, the better. . . . What if you do fail and get fairly rolled in the dirt once or twice? Up again, you shall never be so afraid of a tumble.'

"When I tell it to my son," he added, "I tell it to myself as well." ■

THE NEW BOOKS

Reviewed by **DANIEL A. POLING**
RUTH M. ELMQUIST

A HOUSE CALLED MEMORY, by Richard Collier, Dutton, N. Y., 190 pp., \$4.

This sensitively and beautifully written autobiographical account is the story of the growing up of a boy into manhood, surrounded by the members of his family. It is a quietly vivid book for the thoughtful person who will read it with delight. In essence, it is a modern and eloquent paraphrase of the commandment, "Honor thy father and thy mother," for it is a tribute to parental interest and all that came to make and mold the author.

Richard Collier gives us this charming book of graceful style and a reporter's eye for detail, about his young years in England between the two world wars. It is a joy to read not only for its literary value, but also for the special quality of one man's memory of his parents and the home they made for him. (*A Family Bookshelf Selection*)—R.M.E.

THE MAN WHO FEELS LEFT BEHIND, by Gerald W. Johnson (William Morrow, N. Y., 170 pp., \$4).

Historian Gerald W. Johnson has chosen a theme that, if not new, is certainly underplayed: the dilemma of the individual who feels he does not have the intellect or the educational background necessary to cope with the new scientific and technical era. This is "the man who feels left behind."

Mr. Johnson's advice to these "forgotten ones" is to "contrive to be living neither in the past nor in the future but at this hour," so that they "will be so busy that neither being left behind nor being shoved out front will any longer matter at all." Along with Johnson's other ideas about American society this is worth attention—sympathetic or otherwise!

—FRANCES LEE

INDIA AND THE WEST, by Barbara Ward (W. W. Norton, N. Y., 256 pp., \$4.50).

When Barbara Ward speaks, I listen, and when she writes, I read. As of my appraisal at least, she is the most objective, authentic and convincing economist in the Free World today. As no other among the chosen ones in this field, she makes the complex issues intelligible to the general reader. She writes now of "the best and most immediate chance open to the West to make operative in world affairs the deepest moral convictions of Western life." And she concludes,

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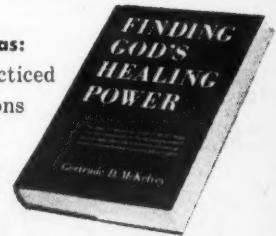
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THE SEA URCHIN, by Violette Jean, translated by Mona Andrade (St. Martin's Press, N.Y., 282 pp., \$3.95).

An unusual, brilliant novel, reminiscent of *Our Town*. First published in France, it was widely read and appreciated for its stylistic brilliance, and it now comes to North America in an authentic, intimate translation. A mature but not offensive novel.—D.A.P.

THE CATHOLIC-PROTESTANT DIALOGUE, by Jean Guitton, Jean Daniellou, Jacques Madaule, and Jean Bosc (Helicon Press, Baltimore, Md., 138 pp., \$3.50).

An extraordinary contribution to our "contemporary aspirations for Christian unity." Recognized distinguished theologians—Protestant, Orthodox, Roman Catholic—make their contributions to the debate and, in spite of the fact that the volume is heavily pointed toward the Roman Catholic church, these pages are rewarding reading for theologians, priests, preachers, and deep-thinking laymen of the three churches.—D.A.P.

FAMILIES IN THE CHURCH: A Protestant Survey, by Roy W. Fairchild and John Charles Wynn (Association Press, N.Y., 302 pp., \$5.75).

The title is faithful to the contents of this "milestone in religious research." What are the problems church families face here and now? Where does the church help and where may it fail? The findings of these authors, while not an indictment of the Protestant ministry, sound a clear and searching call. These pages contain a comprehensive picture of church leadership in our time—"its strengths, weaknesses, frustrations and achievements." Every pastor and every church should possess and study this volume.—D.A.P.

NATIVE TO THE GRAIN, by George Troy (Harcourt, Brace, N.Y., 246 pp., \$3.95).

A mature novel though not offensive. The heroine of this story is past 70 and frail but still dominated by a regal fighting spirit that makes her more than a match for strong men who are pitted against her. Here is an author with "vigor and humor and literary grace." The story is at once dramatic and moving.—D.A.P.

SENATOR FROM VERMONT, by Ralph E. Flanders (Little, Brown, Boston, \$5).

In this autobiography, after Ralph Flanders has given some insight into his early years, his family and his religious beliefs, he tells his personal views on such diverse subjects as Franklin Roosevelt's "ghastly softness toward Communism," Senator Joseph McCarthy's "one-man party," Senator Robert Taft's "liberalism" and the Air Force Academy chapel, which

the now-retired Senator from Vermont states ". . . is just something dreamed up by the architects to be as different as possible from any proper house of worship . . ." Flanders also asserts his unorthodox position on the role of the United States in the Middle East—a stand certain to raise the eyebrows of many people.

This is a self-portrait of an opinionated man who has the independence and confidence to speak his mind forcefully. No doubt his strong words will provoke hours of discussion—or, more likely, debate. In any case they are not guaranteed to soothe the weary or please the conformist or to be inoffensive; in fact it is a rare moment when the author does not offend someone or deviate from official policy. And, incidentally, the former Republican Senator from Vermont crosses party lines!—FRANCES LEE

THE HEALING HEART, by John Carl-ova (Julian Messner, N.Y., 89 pp., \$3.95).

A deeply moving, factual story that reads like the finest and most rewarding fiction. Poignant and dramatic, it has those enduring qualities that are associated with real life lived at its dynamic best.—D.A.P.

MEETING AT A FAR MERIDIAN, by Mitchell Wilson (Doubleday, N.Y., 360 pp., \$4.50).

The most original and distinctive novel I have read in a long generation of reviewing. Science and fiction are mixed

and blended convincingly, poignantly and with dramatic authority. Definitely not for Sunday-school libraries, but while this is a very mature novel it is not offensive.—D.A.P.

THE LORD'S SUPPER, by Theodore G. Tappert (Muhlenberg Press, Philadelphia, Pa., 62 pp., \$1). **EVERYMAN A PRIEST**, by Karl H. Hertz (Muhlenberg Press, 56 pp., \$1). **FOUR CENTURIES OF THE ENGLISH BIBLE**, by John Reumann (Muhlenberg Press, 63 pp., \$1).

Here are three particularly timely and fascinating little books. They are multum in parvo, and the titles are descriptive of the eloquent material between the backs.—D.A.P.

GERMANY, by Marshall Dill, Jr. (The University of Michigan Press, Ann Arbor, 467 pp., \$8.75).

Through two World Wars Germany has been the battleground of totalitarianism and democracy. It now emerges as the frontier of freedom. Here is a volume crowded with the facts of "a vast and troubled history." It is also a portrayal, vivid and dramatic, of the men and events of nearly two thousand years. Particularly helpful is the program of suggested readings and the extensive index. A completely competent author makes clear the fact that the Berlin crisis persists—and is specific in pointing up the way in which it persists. Also Berlin is treated as "the convenient

weapon for the Soviets to use whenever they wish to increase the tensions in a world already tense."—D.A.P.

THE ETHIC OF JESUS IN THE TEACHING OF THE CHURCH, by John Knox (Abingdon Press, Nashville, Tenn., 124 pp., \$2).

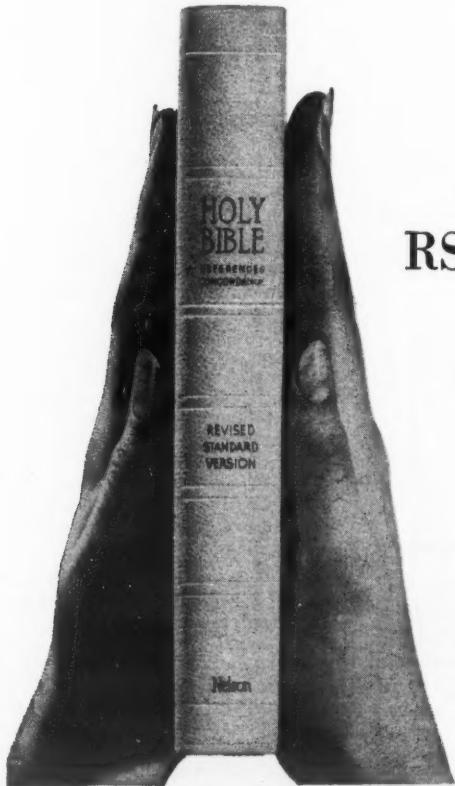
It has been well written that the ethic of Jesus is a law of love and that it is a challenge to strenuous Christlike living. Jesus Himself is absolute and He commands absolute loyalty. This volume does not mitigate the command but it does inspire to achievement.—D.A.P.

DOCTOR HAP, by Clara Heintz Burke as told to Adele Comandini (Coward-McCann, 319 pp., \$4.50).

This volume is biography, contemporary history, adventure on America's last frontier, and dedicated social service—all written with the glamor of dynamic fiction. The authors have done a first-hand history of modern Alaska "as it emerged from a primitive wilderness to a land of schools, hospitals and churches."—D.A.P.

PRAYERS offered by the Chaplain Rev. Frederick Brown Harris (Senate Document No. 130, 228 pp.).

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duction by former Vice President Richard M. Nixon and a foreword by Mr. Nixon's successor, Vice President Lyndon B. Johnson. These prayers are warm, meaningful, and timed always to the mood and need of the hour.—D.A.P.

THE OLYMPIANS, by Guy Bolton (World Publishing, Cleveland, O., 301 pp., \$4.50).

This is a brilliant fictional reconstruction of the lives of Shelley, Byron and many of their distinguished literary contemporaries, also their mistresses and illegitimate children. No doubt, eventually we shall have it on the screen and stage. Particularly Byron was something of a brute along with his other qualities. It must be said for Shelley, who was also a moral anarchist, that he did look after his children. 'Nuff said, perhaps too much!—D.A.P.

THE MIND OF THE OXFORD MOVEMENT, by Owen Chadwick (Stanford University Press, Stanford, Calif., 239 pp., \$4.25).

This thought-sampling of the 19th-century Anglican movement led by Keble, Newman, Pusey and others (not to be confused with the Buchman "Oxford Group," now called Moral-Rearmament) is helpful background for understanding today's almost universal liturgical renewal. Its use of ancient symbols in worship—once feared as "Romish" in the post-Reformation upheaval—was recently called by Dr. Paul Tillich a valid answer to deep human needs in today's unsettled world. In charting a parallel between this movement's growth and English political ups and downs, Mr. Chadwick shows one reason why it had comparatively little influence on 19th-century Europe. But today, in this country and abroad, it has profoundly affected the course of liturgical scholarship and ecumenical movements.—D.A.P.

ONE MAN AND HIS DOG, by Anthony Richardson (Dutton, N.Y., 251 pp., \$4).

Those who believe that the dog is next to a human friend, and sometimes beyond human friendship the friend of man, will find emotional delight and reward in this book. When I was a boy, *Bob, Son of Battle* was read aloud to me, and almost I weep now at the memories of that experience. This story has the profoundly moving quality of that earlier novel. It is full of drama and has the authority of dynamic, true experiences.—D.A.P.

ALL THE KINGS AND QUEENS OF THE BIBLE, by Herbert Lockyer (Zondervan, Grand Rapids, Mich., 249 pp., \$3.95).

A dictionary of biographical sketches useful for church libraries and students. Arranged according to the countries in and around the Holy Land, it includes sections on prophetic and symbolic kings, as well as on Gentile and Jewish queens. Dr. Lockyer (*All the Men of the Bible* and others) has done another real service here by assembling these royal biographies within one set of covers for handy reference.—D.A.P.

My Daughter's Going Steady (Continued from page 16)

Going steady means something different to each couple and to each set of parents. To many it is a security measure. It eliminates the agony of having to wait for the telephone to ring before pressing your party dress. To others—especially the girls—going steady means a whirl of steady going, with good old Joe to foot the bill. Unfortunately to many it means an opportunity for heavy petting. And there are those who go steady for no other reason than that everyone else is doing it.

It soon became evident that my daughter and Greg were going together for none of the above reasons. Their type of going steady is just the old time-honored custom of courting under a new name. They liked each other very much and they wanted a chance to become better acquainted without interference from other boys and girls.

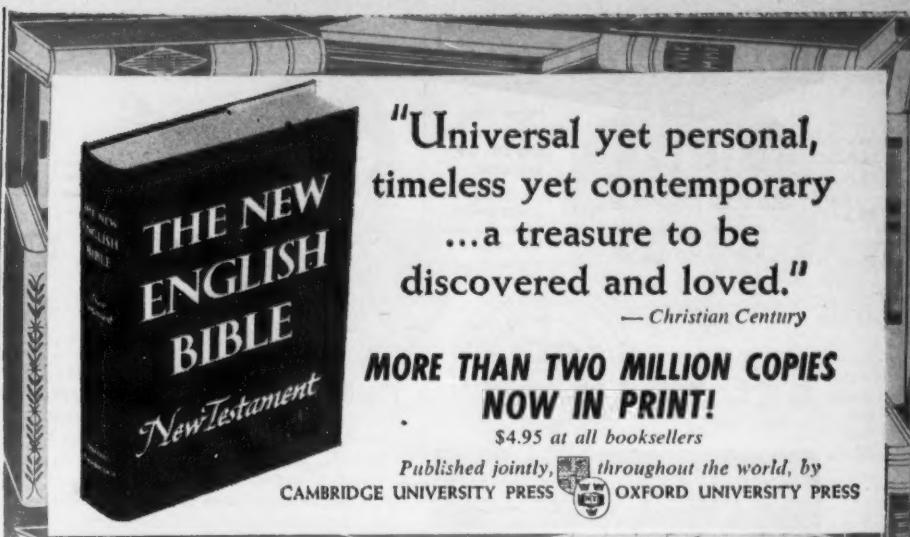
In casual dating it is customary for the boys to meet the girl's family, but rarely does a girl become acquainted with the various families of the boys she dates. When going steady, it is the natural thing for both young people gradually to become part of the other's family; that is, if the parents take the trouble to show matter-of-fact interest.

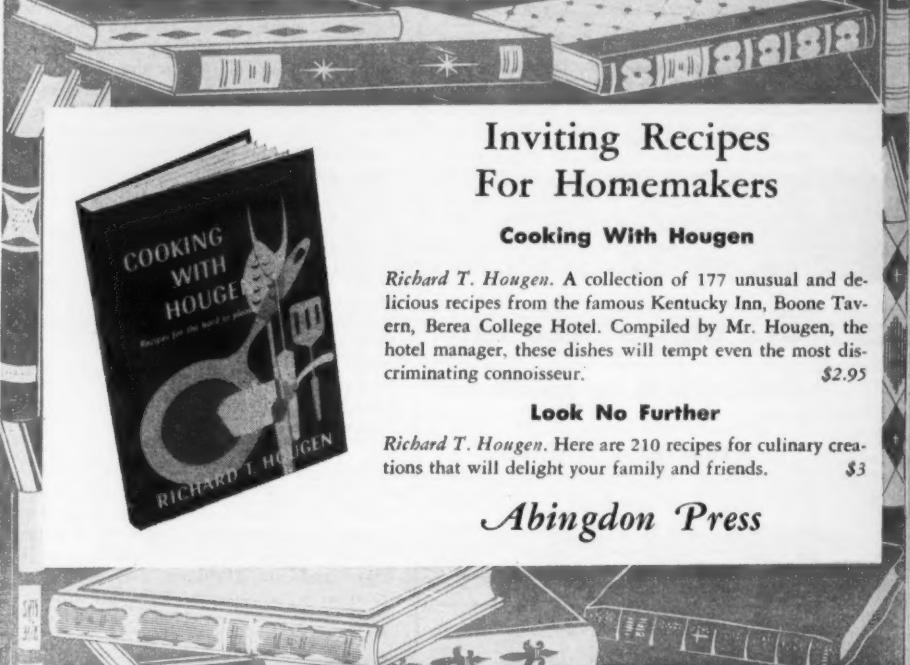
Right at the first Greg had taken Roxie to his home and introduced her to his family. Bert had already met them. I knew from him that they were a family very much like our own. For a year or so Greg had not been too happy at home. It was no one's fault. He was just 17. His parents didn't understand him and his two younger brothers were a nuisance—he thought. Roxie is changing that. I don't know just how. She is no longer company at Greg's house. She has been accepted with warmth but no fanfare. It seems the normal thing for Greg's mother to introduce Roxie as "my little girl." And Greg, bound to our family with a double tie of son's best pal and daughter's steady, has become a part of our life.

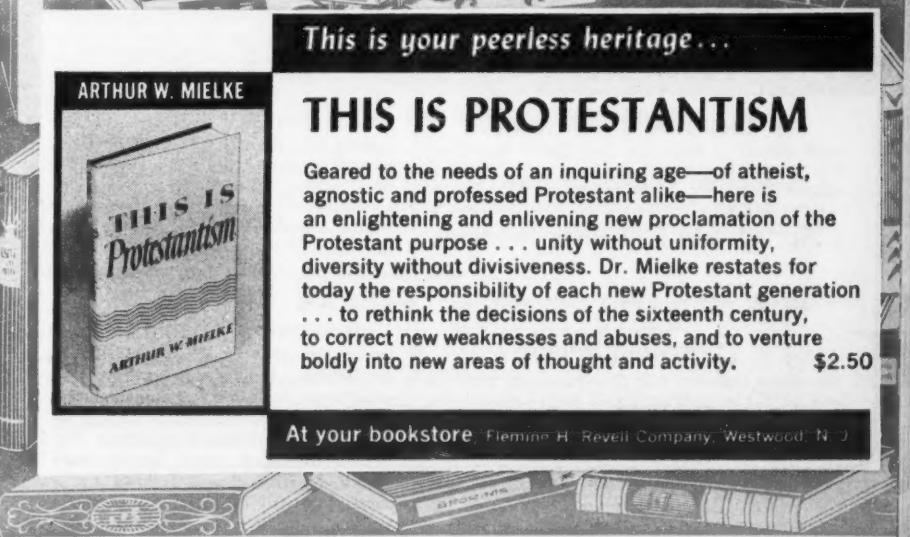
It's good training for all of us. What kind of in-laws will we all make? These pseudo in-laws of Roxie's may not be the final set, but they are wonderful for practice. She is learning to adjust herself to other customs, other ways of cooking, other temperaments.

There is always the danger that young people in love will be tempted by too close association. It wasn't long until I realized that "behaving yourselves" meant something different to Greg and Roxie from what it did to me; such as the night I came into the kitchen to find him helping her with her geometry while she sat on his lap.

"What's wrong with that?" Roxie had
(Continued on page 71)







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Reviewed by MARION W. FARQUHARSON



NEW BOOKS FOR CHILDREN

MISS HAPPINESS AND MISS FLOWER, by Rumer Godden. Dainty dolls and troubled little girls are familiar characters in Rumer Godden's books for children, but no tale has been more charming than this poignant story of a shy, frightened little girl who conquers her fears because of what she wants to do for her dolls. Japanese dolls they are, and Nona plans the proper setting for them—a Japanese house, clothing and furnishings. The beautiful plan is almost ruined, but a happy ending makes friends of two little girls and brings a wonderful surprise. There are dainty illustrations in color and line by Jean Primrose and complete directions with plans and diagrams for a Japanese doll house. (Viking, \$3.)

A CHILD'S GARDEN OF VERSES, by R. L. Stevenson. A complete edition of the Stevenson classic with the addition of 23 other poems written at a later date. Small pen sketches with a yellow or green wash illustrate each page (by Mary Shilaberry) and an introduction gives the background of the poems. One of the Children's Illustrated Classics series. (Dutton, \$2.75)

CERVANTE'S EXPLOITS OF DON QUIXOTE, retold by James Reeves. Illustrated by Edward Ardizzone. A master writer has selected those exploits of Don Quixote which he thinks children will enjoy and has abridged and rewritten them in an acceptable style and in the spirit of the original. (Walck, \$3.75)

MRS. COVERLET'S MAGICIANS, by Mary Nash. Mrs. Coverlet appears in this book as briefly as she does in its well-loved predecessor, *While Mrs. Coverlet Was Away*. This time she's off to a baking contest with her prize recipe "Chocolate Stale-Bread Delight" (really invented by 7-year-old Toad). Miss Eva Penalty moves in with the three children and once again it's Toad who solves the problems—this time with magic. Malcolm and Molly weren't sure they believed in magic but strange things did happen. Another hilarious adventure for the "funny book" fans. (Little, Brown, \$3.25)

MENNONITE MARTHA, by Margaret Pitcairn Strachan. Martha feels guilty about her longing to dress "fancy" sometimes and she is astonished to find that her mother has desires similar to her own. Details of Mennonite farm life are woven into this warm family story in which Martha almost follows her own desires instead of making a sacrifice for the family's good. (Ives Washburn, \$2.95)

STORIES OF YESTERDAY AND TODAY FOR JUNIORS, by Alice Geer Kelsey. Skillfully told, brief stories with a spiritual implication for children. The incidents are interesting in themselves and the morals are never labored. Good material for Sunday school teachers of Juniors and for children's sermons. (Abingdon, \$2.)

SONGS ALONG THE WAY, by Elizabeth Allstrom. Woodcuts by Mel Silverman. Fifteen psalms of praise, thanksgiving and lamentation are presented with a brief historical background for each. Illustrations which make up about half of the book are rather sophisticated woodcuts colored in blue, gold, black and white. Older boys and girls will get a new feeling for the beauty of the psalms of Israel in this setting. (Abingdon, \$2.50)

THE FIRST COMERS, Indians of America's Dawn, by Alice Marriott. How to read the evidence left by the earliest dwellers in North America is the theme of this book written especially for young would-be archaeologists. The material is well organized to inspire those with an interest in the past. The last two chapters give them information on how to plan a career in the field or on how to take up archaeology as a hobby. (Longmans, \$4.50)

THE CITY UNDER THE SEA, by Felix Sutton. Science-fiction fans will enjoy this. The author assures us that all the wonders described in his exciting story are now in use or in the experimental stage—the undersea city, submarine taxicabs, synthetic food, etc. He does admit that the skin-diving dog who plays a major part in the story is a product of his own imagination. Add an adventure at the North Pole, an enemy sub and a spy and you have an action and suspense-filled story for boys of 11 to 14. (Duell Sloan and Pearce, \$3.)

AT THE RIVER'S TURNING, by Phyllis Primmer. A group of German Brethren come to Canada in 1833. Their story is told by crippled Emily, on the verge of womanhood but weighed down by her physical weakness. Terrible things happen in this story but Emily is given faith that she will be healed. Through her own courage and her mother's faith, the miracle takes place, other prayers are answered, and there's the beginning of romance for Emily. A well-written account of the hardships, love and faith of a simple, religious group of people. (Zondervan, \$1.95)

What Are Religious Retreats?
(Continued from page 29)

from high school or college, and before getting married. Twenty-five years ago, Rev. Edgar Schmiedeler, O.S.B., then national director of the Family Life Bureau in Washington, D.C., borrowed from Europe the custom of holding "married retreats." Now more than 10,000 American Catholic couples a year make special married retreats.

In Alhambra, Calif., the Retreat House of the Sacred Heart sets aside several week-ends a year for engaged couples. The Rev. John Hampsch, who holds conferences for bride- and groom-to-be, says that his task is to "stop the problems before they start." Now and then a couple who have spent the weekend searching for greater self-knowledge decide before it is too late that they were not meant for each other.

Retreats are held in summer cottages, schools and resort hotels as well as in specially built retreat houses. The late Major Edward Bowes of radio's Amateur Hour fame left his Hudson River estate at Ossining, N.Y., to be turned into a Lutheran retreat center. In the San Bernardino Mountains of California, Sky Forest, the beautiful redwood lodge built by the late oilman, Herbert C. Wylie, is now a Presbyterian retreat house. In contrast, Yokefellow Retreat House at Richmond, Ind., is a converted cow barn; and Kirkridge, founded by Dr. John Oliver Nelson of Yale Divinity School, is a farmhouse and hunting lodge perched on a mountainside near Bangor, Pa.

What's behind this increased interest in retreats?

"After the last war there was a tremendous widening of church membership," says Dr. John L. Casteel of Union Theological Seminary. "The retreat movement represents the deepening of religious feeling. There is a growing hunger for greater personal participation in the quest for a meaning in life. For many it isn't enough to sit and listen to a sermon. They want a chance to mull it over and ask questions."

Today, in fact, almost everyone with a questing spirit and as much as a weekend to spare can make some kind of a retreat. Characteristically they last three days, but some centers hold retreats that last a whole week. The shortest retreats are the "quiet days" or "quiet evenings" which many retreat centers and churches offer to men and women who feel the need to pause for a few hours to get their spiritual bearings.

Fairly typical is the week-end experience of Bill and Helen Marshall. On a recent Friday afternoon, they drove from their home near Princeton, N.J., to make a retreat at Pendle Hill, the

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Quaker Study Center in suburban Philadelphia. They had written for reservations two months previously, after hearing about the place from their Presbyterian minister. Bill, a 30-year-old engineer, and Helen, pregnant with her first child, looked forward to this week-end as a chance to examine their lives and ask the age-old questions, "Who am I?" "Why am I here?"

Three weeks before they had received a letter from the guide for their retreat group, philosophy professor Douglas V. Steere of Haverford College, who suggested that they do some advance reading in the New Testament, Thomas à Kempis's *Imitation of Christ*, and Evelyn Underhill's *The Spiritual Life*. He reminded them to pack work clothes for manual labor.

At Pendle Hill, in a white clapboard Colonial mansion set on park-like grounds, a volunteer helper showed them to a cheerful, simply furnished room with their name neatly printed on the door. On the table was a mimeographed timetable for the week-end.

The opening dinner had a cheerful, get-acquainted atmosphere. Afterward in the big, airy living room, each retreatant introduced himself. There were 23 altogether, about half of them Quakers. The group included three married couples beside the Marshalls, a widow, a retired lawyer, a young minister and two college students.

Introductions over, Dr. Steere spoke

informally about the retreat rhythm of silent work, prayer and study. He invited members to visit him privately if they felt the need to talk. The rule of silence began as the group bowed their heads in prayer. Then everyone rose and smiled "good night." The Marshalls and several others stopped by the Quiet Room to kneel for a time in prayer. By 10:30 everyone had retired.

Rising bell next morning was at seven. Before breakfast the retreatants visited the Quiet Room for prayer and meditation. Three times during the day the group met in the living room to receive spiritual instruction—brief, informal religious talks by Dr. Steere. Part of the morning was spent at various work jobs and household tasks—spading a garden plot, clearing brush, painting.

AT lunch the retreatants ate in silence while one of their members read aloud from Olive Wyon's *The School of Prayer*. During most of the afternoon and evening they were free to take walks, read, or withdraw to their rooms. Before retiring for the night, the group met in the Quiet Room for a quarter hour of worship.

So the week-end was passed—in quiet meals, silent worship, physical labor, walking, reading, religious instruction and counseling. At 10:30 Sunday morning the retreatants met to confer with Dr. Steere. They were free now to break silence in order to share

their thoughts and insights with the group. The Marshalls and several others chose to remain silent. "It sort of grew on us," Helen said later. "We hated to break the spell."

Recalling what the week-end had meant to her, Helen said, "If I had just three days to live I think this is the way I would want to spend them."

Bill stressed the value of the silence. "Have you ever worked with someone in complete silence?" he asked me. "I went out to do chores with a man I'd never seen before. We raked leaves, chopped wood and put up window screens. After a few hours, we felt as close and companionable as if we'd known each other since boyhood. No one had to close himself against the demands of another's talk. Nobody bothered to compete or to conceal. I've never felt so free to be myself."

Now Bill and Helen are experimenting with "silent periods" in their own home. "We've settled more differences with the quiet hour than we ever did with talk," Helen told me. "Maybe it's because so many of our differences are merely verbal in the first place."

Many retreatants report a shift away from compulsive chatter to meaningful conversation after such a week-end of fasting from talk. Even as they smiled and shook hands in leave-taking that evening, there was little talk.

"Because of its flexibility, the term 'retreat' is sometimes misapplied to get-togethers which are really conferences or week-end vacations with religious overtones," Dr. Nelson told me. "But more and more the trend is toward the basic disciplines of meditation and worship. Whether Protestant or Catholic, the underlying purpose of retreat is identical—to purify oneself, to regain a sense of direction and communication with God, and to return to everyday life strengthened for its duties."

The retreat idea has spread mainly by word of mouth. A woman's group, a youth fellowship or a men's club may form the nucleus of a group, which contacts a church or retreat center for guidance in organizing a retreat. How much does it cost? Usually it is a matter of voluntary contributions. For those retreats which do charge fixed amounts, expenses vary from \$20 to \$30 for the week-end, plus travel costs.

Retreats often close with an "evaluation session" in which retreatants discuss their experiences quite matter-of-factly. Most express quiet satisfaction at coming closer to self-understanding. A few say that they were disappointed because "nothing happened." Retreat leaders warn against expecting miracles. "How much a person gets out of retreat depends on how much he brings to it in terms of maturity, receptivity and self-discipline," says Dr. Casteel.

What impels people to go on retreat

MY CREED FOR HAPPIER FAMILY LIVING

In these days of hurried living, a home should be a "haven of peace and contentment." Time is such an important factor that it should be organized with a plan and a purpose.

REMEMBER:

EVERY SECOND COUNTS. Patience should be heeded when dealing with other family members. "Counting to ten" can eliminate misunderstanding and heartbreak.

EVERY MINUTE IS PRECIOUS. Take time to enjoy little things—a child's laughter, a neighbor's friendliness, nature's beauty.

EACH HOUR IS GOLDEN. Don't waste them. Doing, learning and achieving together will form lifelong, firm foundations.

EACH DAY IS BLESSED. Learn to forgive and forget. The family that prays together stays together. Allow each member time for himself.

EACH MONTH IS A NEW CHAPTER. Continuously pursue new interests, make new friends.

EACH YEAR IS A MILESTONE. Reflect, evaluate, resolve to correct mistakes and plan ahead with faith and assurance in "God Bless America."

—Mrs. Robert J. Boyce for The American Mothers Committee

in the first place? "Some men and women look on retreat as an annual spiritual check-up," said Rev. Robert I. Gannon, S.J., former Fordham University president who conducts retreats all over the country. "They want to find out where they've slipped, where they need tightening up."

And, of course, there's the simple, uncomplicated urge to get away from it all. "Come ye yourselves apart . . . and rest a while!" said Jesus. "To me that sounded like a personal invitation," one Pennsylvania housewife told Dr. Casteel during a week-end retreat at Kirkridge. "My husband knew I needed to get out of the house. So for my birthday he gave me three days up here while he took care of the children."

Some who are troubled by doubts make a retreat to give their faith another chance. Quite often they are men of an inquiring mentality. (Interestingly, retreats are one of the few religious movements in which men outnumber women.) Often the original impetus to make a retreat springs from the need to cope with a pressing personal problem. A young man who has struggled hard to complete his medical education finds that he doesn't want to be a doctor after all. A woman whose marriage has come to a dead end has to decide whether to try again or to make a final break.

Sometimes the problem is a hounding sense of futility and emptiness in life—even among those who seem to have everything. "We had been through the whole country-club gamut of upper-income suburbia," the vice president of a large manufacturing firm in Chicago wrote to me. "The continuous partying wasn't good for our family life, and we had been seeing psychiatrists and marriage counselors. Then one counselor suggested we try a retreat. As we meditated and talked together all that week-end, Christ's teachings seemed addressed to us personally. They became a part of our own lives."

The feeling of mutual acceptance that comes with the sharing of silence often helps ease personal problems. "During my retreat I became convinced that God's acceptance of me was real and that I needn't apologize for living any longer," wrote a young man who had suffered from shyness. "I gained the courage to be myself, with all my shortcomings."

Going on retreat does not of itself solve anything. It simply helps the troubled man or woman to face life more realistically by removing distractions and pressures. A knot is always easier to untie when no one is pulling on it. In the quiet, prayerful atmosphere of retreat, tensions relax, the sense of urgency drops away.

(Continued on page 54)



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Chicken à la Berea

A famous student industry of Berea College, Berea, Kentucky, is Boone Tavern Hotel, a Duncan Hines-approved hostelry operated mostly with student help. Auto travelers go miles out of their way to have lunch in the restful, home-like dining room famous for delicious food and gracious service. Responsible for this gustatory delight is hotel manager Richard T. Hougen, who shares with *CHRISTIAN HERALD* readers three recipes for specialties which have helped make Boone Tavern one of the finest eating places in the South. (Occasionally this page will feature recipes from college dining halls.)

One of these unusual chicken dishes could make your next church supper something to talk about for months. With his Boone Tavern Chicken Pie Mr. Hougen suggests serving Southern spoonbread, Devonshire relish, broccoli, buttermilk pillow rolls, fresh cranberry relish, tossed-together salad, and nut torte for dessert. Chicken Elsinore calls for string beans, jellied black-cherry salad, sandalwood jelly, oatmeal rolls and fresh strawberry glacé pie. If you decide on Chicken Upside-Down Cake you will want Brussels sprouts, Soho salad, beet relish, dinner rolls and pineapple mache. Most of these recipes are in Richard Hougen's two cookbooks published by Abingdon Press.

SPECIALTY OF THE HOUSE

BOONE TAVERN CHICKEN PIE* (for 48)

3 qts. cooked chicken, cubed very fine
 6 qts. chicken fricassee sauce
 1½ qts. cut mushrooms
 18 egg yolks, well beaten
 18 egg whites, beaten until stiff
 4½ cups chopped toasted almonds
 1½ teaspoons salt
 1½ teaspoons pepper

Fold beaten egg yolks into half the fricassee sauce. Add chicken, mushrooms and seasonings. Taste and add more salt if desired. Add almonds. Fold in beaten egg whites. Pour into 6 unbaked pie shells (9-inch). Bake for 40 minutes at 350° F. Cut pie wedge pieces (8 to a pie) and serve with fricassee sauce over one corner of each piece.

Chicken Fricassee Sauce

4½ qts. chicken broth
 3 cups chicken fat
 3 cups flour
 salt and pepper to taste

Make a paste of the fat and flour by adding the flour to the hot melted fat in a skillet. Stir and cook for 5 minutes. Add hot broth. Cook 10 minutes. (You may prefer to make the sauce in a double boiler to prevent sticking.)

CHICKEN ELSINORE** (for 48)

10 qts. chicken cream sauce
 (fricassee sauce)
 48 servings sliced cooked chicken
 8 5-oz. packages egg noodles
 1 cup butter
 1 cup poppy seeds
 4 cups toasted slivered almonds

Prepare chicken cream sauce. Place sliced chicken in sauce to heat. Boil noodles in 6 gallons salted, boiling water for 13 minutes. Drain well. Add butter to noodles and turn carefully to mix as butter melts. Fold in poppy seeds and almonds. The chicken in cream sauce may be served over a mound of noodles or passed at the table in separate serving dishes.

This dish could be handled nicely in casserole cookery by placing the chicken in the sauce over the noodle mixture and bringing hot to the service table. A 1½-ounce serving of sliced chicken would be ample per person.

CHICKEN UPSIDE-DOWN CAKE** (for 48)

3 qts. cooked chicken in half-inch cubes
 4½ qts. chicken cream sauce
 (fricassee sauce)
 6 tablespoons oleomargarine
 10½ cups sifted flour
 6 cups milk
 4 tablespoons baking powder
 12 eggs, beaten
 1 tablespoon salt

Beat oleomargarine until soft. Add eggs. Beat well. Sift flour with baking powder and salt. Add flour mixture to margarine and eggs alternately with milk. Begin and end with flour. Mix chicken with 2½ quarts of the chicken cream sauce and pour in two 17 x 12" dripping pans. Pour batter over the top. Bake at 375° F. for 45 minutes.

Remove and turn upside down on serving platter. Cut in squares and serve with the remaining hot chicken cream sauce.

*Adapted from the family-size recipe in *Look No Further*, copyright 1951, 1953, 1955, by Richard T. Hougen, used by permission of Abingdon Press.

**Adapted from the family-size recipe in *Cooking With Hougen*, copyright 1960, by Richard T. Hougen, used by permission of Abingdon Press, Nashville, Tenn.

THE SCHOOL BEHIND THE RECIPE

Berea College, known the world over for its remarkable self-help program, has been the model for any number of educational institutions. The school celebrated its centennial in 1955 with an ambitious outdoor historical drama, though the college department didn't begin until 1869. Ninety per cent of the 1600 students come from the mountain counties of eight Southern states. Many applications must be refused in order to keep Berea a school for young persons who cannot afford to attend other colleges.

An elaborate labor program together with a no-tuition policy makes it possible for students to earn a good part of their college expenses. The college-run bakery, creamery and hospital serve the town and surrounding country, and various outlets market the student-made furniture, pottery, weaving, beaten biscuits and decorated tea sugars. High academic standards are maintained and a large number of students receive graduate fellowships to the country's better universities.



Southern hospitality glows from Boone Tavern, whose dining room is famous for such specialties as these.



Students in the hotel management course study modern food preparation and service in the hotel kitchen.

MY FATHER'S WORLD

Hymn: "For the Beauty of the Earth"

Scripture Reading: Psalm 104:1-24

Meditation: My son Mark was only 6 the day I found him standing on the back steps talking in low tones with his face lifted to the sky. Such solemnity of expression covered his face that I was hesitant to interrupt him. Quietly I stepped back into the kitchen until he turned and bounced into the house, grabbed an apple and started out again.

"To whom were you talking, Mark?" I asked.

"Oh, I just had to tell God something before I forgot," he answered, slamming the screen door.

I looked out at the yard of this lovely old place to which we had recently moved and knew I needed to tell God something, too—my thankfulness. The house needed much repair but the grounds made up for all the building lacked. Rose bushes, years and years old, bloomed the year round. Oleander and azaleas, lilies, dogwoods, redbuds, honeysuckle and bridal wreath marked the seasons. Red berries decorated for Christmas and in spring the northern maple in all its glory signaled guests from the highway.

Our first spring in the new home burst forth after a miserably cold winter like a jack-in-the-box full of vigor to be free. In order to absorb as much free vitamin D as possible, Mark, his little brother Dean and I began daily walks around the grounds. Holding Dean's hand I found it difficult to keep up with Mark, his running feet fueled with enthusiasm.

We watched as a brown thrush sat patiently on her eggs and later as she fed her new babies. With what awe Mark witnessed the open bill of the little bird as its mother dropped in a nice plump worm. And nothing else afforded him the wonder of the tadpoles we slowly watched turn into little frogs.

The furthermost point of the yard lay against the marsh and a charming narrow creek that offered the pleasures of swimming, fishing and crabbing. All for the price of a discarded chicken neck, we lay stomach down on the rain-washed boards of the dock and pulled up one crab after the other. Mark caught the fiddlers for his father's sheepshead fishing and watched the tiny schools of minnows as they swam, never stopping, around the barnacles on the dock piling.

Planting time arrived and Mark and I carefully placed in the ground squash and cucumber seeds, corn and onion sets. We fed the bluejays and sparrows. It was never possible to spy a cardinal without pointing it out to each other and marveling at the beauty. Mark learned that the mockingbird is a clown and a copycat.

One day when summer was at its richest height, colors loud and riotous, its fruit heavy upon the vines and limbs, we took time to inspect our garden. The squash multiplying on the vine dotted the garden with yellow spots like sunshine. We had corn ready to pick and the cucumbers begged not to be forgotten. My little son took it all in and asked, with no reference to the fact that we had put the seeds in the ground and watered them almost daily, "Mother, is this God's world?"

I suppose his thought had come from the Sunday-school song, "This Is My Father's World." His question stopped me short.

Until that spring I had been what might be called a worrier. My youngest brother had entered business on his own that year and I had fears for him. We had sold a modern, lovely home nearer town to pay for the long illness of a rheumatic child. Bills had piled up and there seemed to be many dark clouds. We had been told that Mark had a defect in the center of his heart and an operation would soon be needed to correct it. There were so many ugly corners I was afraid to turn that I entered a rut of worry and self-pity.

But Mark's words, "Is this God's world?" and his talking to God in the middle of play opened my eyes as nothing else had. Did I have faith or not? If I did then I knew I must learn to talk to God, ask His guidance and then push ahead trusting Him to lead. If I ever lose my faith again I shall find a little boy and taking his hand, run through the world about me seeing my Maker in every leaf, bird and brook. Truly to enter the Kingdom we must become as little children.

—MARGARET HERRING

(Continued from page 51)

"Don't plead with God, only listen," advises Rev. Gregory Mabry, warden of the Episcopal Retreat House of the Redeemer. "Listening for His still, small voice is the most effective kind of prayer."

There is nothing escapist about today's retreat movement. "Retreats are not a way of running from life, but of facing it more honestly," says Dr. Samuel Emerick, director of Yokefellow Institute.

Motivation behind the temporary withdrawal from the world is to return to it with renewed strength and purpose. Many retreat leaders place as much stress on the return as on the withdrawal. To them the act of retreat is a kind of spiritual recoil preceding a leap into action.

Temporary withdrawal from the world in order to return to it with renewed serenity and inner poise has never served a greater need than it does today. It is a paradox of our modern civilization that as our physical horizon has expanded, our inner horizon has shrunk!

"A man will come in on Friday, troubled and full of uncertainty," Father Gannon told me. "By Sunday the air has cleared. The man is smiling easily. He's had a chance to reflect and pray in silence. He's found hope and strength for renewing the battle of life." ■

Friends of Mine

(Continued from page 28)

A common disaster or a common fear or a common moment of panic can bring people together. I think it would be better if people could become neighbors because they have shared a moment of happiness.

Here's a poem I wrote about a woman who once was my neighbor—

Perhaps her face was rather plain,
I do not know—
For always it was lighted by
An inner glow.
Her hands? Hard toil had roughened them,
And made them red,
But they were like a blessing on
My down-bent head!

She was my neighbor—when the day
Was overcast
She gave me courage—ah, she lent me
Strength to last
Until the skies were bright again!
She'd always share
Her food, her roof, her hopes with me—
Her faith in prayer.

Perhaps her face was rather plain,
I could not guess—
I ever saw it lighted with
Real loveliness!
Indeed, I like to tell myself
That heaven will be

A place where neighbors, just as dear,
Will welcome me!

I like animals and animals like me. Sometimes I tell myself that the animals who go through my neighborhood are like gypsies—they leave a little sign outside my house, like the pattern gypsies leave in the dust as they pass by. The sign, when read by other animals, says, "This one's good for a handout. She may even adopt you if you put on a good act!"

When an animal tries to beguile you—well, there's no better beguiler in the whole world! My pets—and most of them began as strays—could win an Academy Award every day.

But unfortunately there are some animals—especially the ones lost in traffic—who are afraid to come to you when you call. They've learned to distrust people, their faith has been broken, and sometimes you have to follow them a long way before they'll look back over a furry shoulder and begin to walk more slowly and finally wait for you to catch up.

These animals are truly lost—and there are some people who are like them! They have forgotten that there are two such words as "faith" and "trust."

There is a skunk that lives in the little stretch of woodland near my present home. When I first saw her she was obviously expecting babies, and I put out a bowl of milk for her every night and the bowl was empty every morning. And then, suddenly, I didn't see her for quite a while. But one evening just after the sun had gone down, as I sat at my desk writing, Madam Skunk emerged from the woods and walked up and down in front of my window with four plump babies following her. It was her way of thanking me for the milk. Perhaps she thought it was the milk of human kindness, and skunks, unfortunately, are given too little of that.

When a skunk is disagreeable—and no creature can be more disagreeable—it's usually because you're expecting such behavior!

I'm afraid I haven't said very much to you, friends of mine, in this—my first page. I've only told you some of the things I think about, and some of the things that have happened to me and some of the things I've seen and the manner in which I've seen them.

And that, I'm afraid, is the blueprint for this page. It's the things we see and think about and the things that happen to us—whether they're trivial or world-shaking—on which we build our lives. And this page will be a cross-section of my life. ■



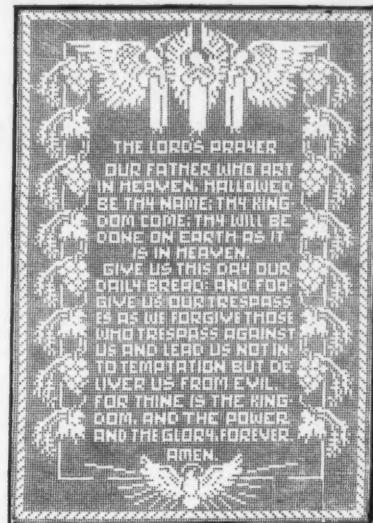
Altar cloths are her church work

Mrs. May Johnston of Toronto, Canada, makes a rather unusual contribution to church work. Using a skill she learned as a child in England, she crochets altar cloths and presents them to churches in various parts of the world.

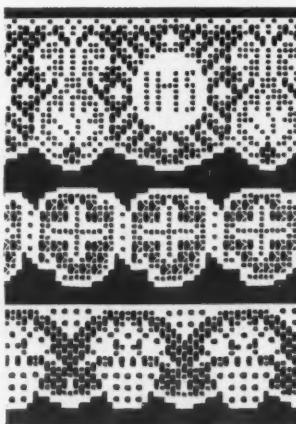
About ten years ago Mrs. Johnston came across a pattern of the Last Supper and decided to crochet it in a 40" x 52" altar cloth. When it was completed two months later, she presented it to Charlotte Bronte's church in Yorkshire, England. Later cloths have gone to churches of different denominations in Canada and the U.S. One was sent to a mission church in Formosa, her response to an inspiring missionary address.

—May Bray

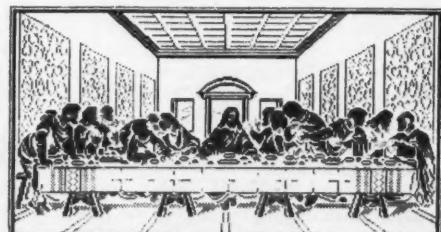
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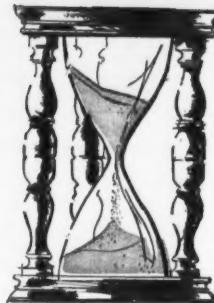


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MINE FOR AN HOUR



By VICTORIA FURMAN

AN emergency led me into teaching. Though the teacher shortage was so critical that our minister pleaded from the pulpit for recruits, I was surprised when my phone rang and the primary superintendent asked *me*.

"I couldn't possibly!" I answered hastily. "I've never taught anything."

"You've worked with young children in camping and scouting," the patient voice continued, "and this isn't very different. Two teachers started with this third-grade class, but we need someone else badly—*next Sunday*."

"But I don't know—"

"You'll learn," she said. "We'll help."

Three days later at nine I put on my best hat and went forth. I had studied the lesson with infinite pains. I'd made a careful outline and could recite the Bible references. I was nervous, but looking forward to a pleasant, new experience.

Well! "Good morning, children," in a rehearsed, teacher-loves-you tone, brought forth a loud crash. A sturdy little boy was skidding under the table.

All the girls shrieked. "Ouch! Teacher, he's pinching me. Petey, stop it!"

Finally, in a most undignified way, I crouched on the floor and, with the strength of desperation, grabbed Petey's flying legs. Back in his seat, eyes as innocent as they were blue, he declared war: "I hated our last teacher. And now I'm gonna hate you too."

The rest of that session was a clear demonstration of "What Sunday School Should Not Be." Sensing my inexperience, the class used all their tricks: girls giggled and talked; boys shoved and pushed; coins jingled; paper airplanes jettisoned across the table. Even a live cricket was slipped from hand to hand. Through it all I clung to my prepared lesson and wondered how one hour could last so long.

When it finally ended, I crept home and headed straight for the aspirin. No wonder two teachers had left. Those 12 children weren't even interested.

Well, the church would have to find someone else to put up with *them*.

But I reckoned without the Lord. All week, He nudged me. Teachers telephoned, warmly welcoming me, with offers of help and advice. The superintendent, going over the next lesson, introduced me to what was to become sheer magic: *Activities*. I had no idea that creative handwork is really an integral part of learning.

It was then that I faced the real reason for last Sunday's fiasco. Those boys and girls had been bored—and rightly so. I had given them a dull sermon—nothing to stir their minds or hold their quicksilver interest. When the superintendent offered to transfer me to a more docile group, I surprised myself by saying, "No, thank you. I want to stay with my class."

And "my class" it was for a full, rewarding year. I became as entwined with those 12—their crises at school, their troubles or joys at home—as though they were my own.

I read books on everything from child psychology to puppetry. I studied, worked, prayed and learned. I learned to ask my boys to empty their pockets before class ("I mean *everything*, please") and to put their penknives, slingshots, rubber bands, nails—any object that clicked, buzzed or rattled—safely away in a box. I learned that lively boys should be separated by placid girls and that best friends were best at opposite ends of the table.

BUT discipline began to take a back seat as my teaching improved. The old saying that an interested child is a well-behaved one was proven to me.

The first quarter was on the early life of Jesus; for our first major activity we chose to build a village resembling Nazareth. The children hurled themselves enthusiastically into this: they brought materials from home, they worked late, including a Saturday before "Parents' Visiting Day."

As their fingers fashioned the flat-roofed houses and crepe-paper palm trees, their minds and tongues were busy: "Was Jesus like other boys? Did He go to school? What tools did He use in the carpentry shop?" While they wanted to know that Jesus was truly "good," they were relieved to hear that, like them, He was often tempted to be otherwise.

Once I was startled when a little girl announced, "I think Jesus is very cute." I was ready to correct her choice of words . . . but stopped. She would describe a friend her age as "cute." And that's what Jesus was to her—a dear, admired friend.

It took quite a while, however, to get over my old-fashioned ideas of a proper Sunday school. It took quite a while to throw away rigidity and encourage spontaneity. (From childhood I remembered stiff rows of little robots learning verses by rote. Then, games were unthinkable!)

TODAY, teaching is geared to the child's understanding. He enjoys it—and it is thrilling to see him learn this way. Of course we memorized Bible passages, but by the time we had copied them on scrolls, acted them out, covered our walls with murals, littered the table with puppets and crawled over the floor making maps, they were meaningful . . . and easy.

Sometimes, I discovered, a teacher must scrap the most thoroughly prepared lesson and, in a flash, conjure up new ideas to catch and hold scattered or wandering interest. Sometimes it's wise to put everything planned aside.

One spring morning, my 12 charges were unusually restless. Remembering that most of Jesus' teaching was done out of doors—often as He walked with *His* 12 through the countryside in spring—I took the children for a walk around the block. It was a glorious morning, scented with first blossoms, iridescent with new green. When bells

from a neighboring church rang out on the crystal air. From the wonder on their faces I knew that, for a brief moment, these children were very near to real awareness of God.

By mid-year I was convinced of two things: first, that many kinds of teaching can be effective; second, that Sunday school lessons are taught only by working every day of the week. For instance, there were always birthday cards and get-well messages to send. We teachers attended monthly departmental meetings, and put on special programs for Parents' Visiting Days. Most responses were gratifying, but occasionally church members questioned new methods. Gradually, through understanding the reasons for them, they all became more enthusiastic.

How did Jesus teach? Did he dole out dry facts in a static setting? Far from it. He employed every means at hand to capture and hold His hearers' attention. The demonstrations—feeding a multitude with a few small loaves and fishes—the great stories filled with homely, familiar details, all used everyday objects common as a sparrow or wild lilies in the field.

Jesus taught at rich men's dinner tables in houses, on the mountaintops, in the plains, the streets, the Temple, the synagogues, by a well. He taught by rivers, by lakes and on the sea. In the New Testament, His teaching is mentioned three times as often as his preaching.

Trying to pass on His message, we had to try to match His matchless skill. Think of the competition: movies, television, comics!

One Sunday the pupils drew illustrations for "Jesus Loves Me." Most showed Jesus touching or holding a child. But one boy drew a landscape.

"What does it mean?" they asked.

"Jesus gave me these," he said quietly, touching the crayoned mountains, a tree, the sun and the sky.

The boy was Petey.

Often I was asked, "How do you answer their questions?" At first I tried to answer them all on the spot. But soon I learned it was often wiser to say: "I don't know—let's find out." Certainly they were uninhibited.

Prayers were too. One I will never forget was: "Dear God, thank you for Mommy and Daddy but mostly for my hamster, amen."

How much can be accomplished in one short hour? Yet many children receive no religious instruction except in Sunday school. We teachers were awed by our great responsibility. But the words of a minister's wife stayed with me through many a trying time.

"Remember you are not alone. God is there, too."

(Continued on next page)

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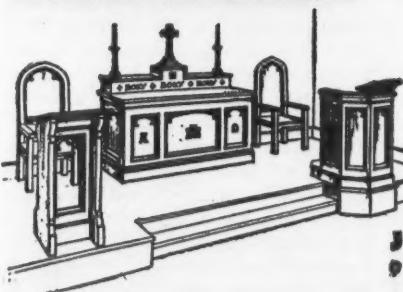
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But everyone is working together toward one tremendous, worthwhile goal. The brushed and shining boys and girls pour into the classrooms sure of finding an atmosphere of love.

Being a part of this soul-satisfying fellowship is indescribably rewarding. This is why, when I was asked the following spring to take another third-grade class, I answered, "Yes, indeed."

Knowing the troubles and the joys, I said it with all my heart. ■

Home-Coming

(Continued from page 26)

straggling in. I stayed with him for one reason only—Ricky.

"Now don't give me a blast. Leave me alone," he'd say when he walked into the house.

"Where were you last night?" I'd ask. "I called the police—I stayed awake all night worrying about you."

"I'll bet you did!"

"Yesterday was Ricky's birthday."

"So?"

"Doug, I can't live this way—"

"You think I like it? Every time I come home, it's nothing but Ricky this and Ricky that. I hate him."

Not long after that, I awoke in the night and heard a strange sound coming from Ricky's room, and realized that Doug wasn't in his bed.

I went to Ricky's room, and found Doug leaning over the crib. He turned his hands over, so the palms were upward, and stared at them.

"I killed him," he said. "I killed him. He's dead—"

I screamed and ran to the crib. Ricky lay there as if sound asleep. Bending over him, I checked his breathing. He was asleep.

"Doug, you didn't kill him! He's all right. Come on back to bed."

He went to bed, muttering, "I killed him. I killed him."

I watched over Doug that night and called the doctor in the morning. That same day he was committed to the Veteran's mental hospital. I was determined that Ricky would have a normal childhood. I couldn't allow my child to live in the shadow of fear and hatred.

Back in the living room, I saw that Ricky had brought in his ship's model and he and his father were absorbed in putting the pieces together. Guiltily, I remembered buying it months ago and promising to help him build it.

"Daddy's fixing my boat, Mommy."

"It's started out wrong, Lee. It's crooked."

"My talents do not lie in boat building," I said. "That ship's like a jigsaw puzzle to me. I make good coffee, though!"

At the kitchen door I turned to look at them. Ricky was the image of his father. Blond and slim, they both had blue eyes and cleft chins. They made quite a picture together, and I wished with all my heart we could be a complete family.

In the kitchen, I made the coffee and poured it into cups. Doug appeared at the door.

"Let's drink it in the kitchen, Lee. I remember the times we'd sit over coffee for hours on a Saturday morning. You've even remembered how I like it, with two drops of cream."

I smiled and he smiled back and we sat drinking the coffee, silently. And then, as if from out of a dream, I heard Doug's voice.

"I think I'll just loaf around a couple of days; cut the grass, and wash the car and stuff. Then I'll go see if I can get my old job back. They promised I could have it back when I got out of the hospital."

I was stunned. The doctor hadn't told him this visit was for just one day.

"Doug, didn't the doctor explain—?" my voice faltered.

"Explain what? Oh, that I might not get the same job? Sure. And I expect that. But it won't hurt to see. I know it gave me a handicap, being in the hospital. But I'll get a job, honey. You won't have to worry. I'll make it up to you somehow."

"It isn't that, Doug." Now was the time to tell him. "I don't worry about your getting a job, but you're going to have to leave—"

"I was luckier than most of those poor guys in there," Doug interrupted. "You always stood by me. Every visiting day, you were there. Bringing me things. The doctor told me how I acted sometimes, but I think I got well because I wanted to come back to you."

"Doug, I talked to your mother this morning. She and your father are anxious to see you. They want you to come home and work on the farm."

"I'd like to see them, too. But I want to get started on a job, first." Doug reached across the table and patted my hand. "I'm no farmer, honey. I'm a salesman. I belong here in the city."

I sighed. He didn't get it. I'd have to be blunt.

"Doug, you'll have to go home. You see, I don't want—"

"Daddy, Daddy, it floats!" An eager, excited Ricky raced in, the dripping boat in one hand. "Come see." Taking his father's hand, the child pulled him toward the bathroom.

Wearily, I started dinner. Steak,

baked potato with sour-cream sauce, and salad with roquefort dressing. Doug's favorites. *The condemned ate a hearty meal!* We'd talk while Ricky was taking his nap, I told myself, then I'd drive Doug to his father's farm.

Dinner was a pleasant meal. The usually reserved Ricky was full of questions, which Doug answered patiently. It dawned on me that he might be putting on an act with Ricky to try to fool me.

Abruptly I told Ricky to put on his pajamas and go to bed for his nap. And then, settling Doug in a chair in the living room with the paper, I cleared the table and started washing the dishes.

Later, peering into the living room, I couldn't see Doug, and a chill raced down my spine.

Hurrying along the hall to Ricky's room I didn't hear a sound. At Ricky's door, I looked in. Doug was bending over Ricky's bed. The past rose up to haunt me, and I almost screamed. Almost, but not quite. For, as shame filled me, I realized that Doug was covering Ricky with the blanket, was tucking him in, tenderly.

"I love you, Daddy," Ricky said, putting his arms around Doug's neck.

Doug sat on the edge of the bed. "I love you, too, Ricky!"

"Will you be here when I wake up, Daddy?"

Doug turned to me in the doorway. He must have heard my step. His eyes asked a question and I realized that he knew what I'd been trying to tell him all day.

I moved close to him—but I was seeing him through a mist. God had answered my prayers, and I hadn't realized it. How many times I'd prayed that I'd hear Doug say to Ricky, "I love you." With God's help, Doug was well. With my help, we could be a happy family. There would be problems, but we'd face them together.

Ricky was impatient. "Daddy, will you be here when I wake up?"

"Daddy will be here when you wake up," I said. "He's going to be here forever after. Now go to sleep."

Satisfied, Ricky turned over and ducked his head into the pillow.

As Doug stood up, I held out my arms. "Welcome home, darling," I whispered. ■

"Home-Coming," a true, life experience story, was second-place winner in CHRISTIAN HERALD's story contest. Because of the personal nature of the account, the author has written under the pseudonym, "Lee Roberts." For the same reason, we are not able to make the usual introduction given to our contest winners, nor to publish her photograph.—THE EDITORS

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Christian Homes

(Continued from page 28)

said a harassed mother of teen-agers to me some time ago. But I know what her mother would say. She would say, "Why didn't you put down for your children the anchor I put down for you?" So many lovely things in our culture stem from religion and were strengthened and maintained by it. We cut off the current and are then surprised and disappointed when the electric heater does not glow. We ask for a warmth the source of which we have not maintained.

It is a solemn thing to remember that a little child has only one God, "Mommy," and then later, "Daddy." We soon lose our halos, but what a sacred and terrible responsibility we have! "If I am Thy child, O God," said St. Augustine, "it is because Thou didst give me such a mother."

I feel I must pay tribute to my own home. We were not rich. There were five of us, counting my father and mother, and we had no maid, but I cannot remember one morning when my father or my mother did not read to us a short, simple passage from God's Word and offer up a short prayer. I do not remember the prayers, any more than I remember the dinners my mother prepared—though I remember a few of both—but I remember that both built up my strength and from family prayer I gained the vastly important idea that religion *mattered*. Nothing ever made religion unimportant. Incidentally I can never once remember hearing my father and mother quarrel with one another or with anyone else.

Listen to more important evidence. Dr. Paton, the missionary to the New Hebrides, tells us how as a boy he used to eavesdrop outside his father's bedroom to hear him pray. God was so real to his father that He became real to the boy listening outside also. Paton says that if everything else in religion were by some accident blotted out, his soul would go back to those days of reality. He tells us that for 60 years his father kept up the practice of family prayer. "None of us," he writes, "can remember that one day passed unhallowed thus. No hurry for business or market, no arrival of friends or guests, no trouble or sorrow, no joy or excitement ever prevented us from kneeling around the family altar while our high priest offered himself and his children to God." And Dr. Paton's father, it may be remembered, was a farm laborer and went to work in the morning earlier than most of us.

Thomas Carlyle described the strongest spiritual influence of his youth as his mother's praying. He

wrote, "The highest whom I knew on earth, I saw bowed down to a higher in heaven. Such things, especially in infancy, reach inward to the very core of your being."

Lord Roberts wrote to Lord Curzon as follows: "We have had family prayers for 55 years. Our chief reason is that they bring the household together as nothing else can."

When one reads the life of Richard Baxter one is impressed with his account of the awful state of Kidderminster when he went there. He says, "In some streets there was only one family who worshipped God." How does he measure his success when he leaves? "When I came away there were some streets in which there was not a single family who did not have family prayer every day."

Yes, *once a week would be better than not at all*, and do not forget the value of the spoken prayer over the baby's crib even after he is asleep. Children's sleep is so near consciousness that they can be influenced without being awakened and that kind of suggestion is one form of prayer.

I want to put in a word about humor. Why leave out of a sermon one of God's richest gifts for maintaining and holding together the Christian home? What an absurd case was related recently in the press where parents had not spoken a word to each other for months and left messages for one another on the mantelpiece. One grain of humor from either would have helped to restore fellowship and pave the way for a happy home. Rows can often be warded off by laughter. As it was, home was miserable for everyone and the seeds of neurosis were sown in the hearts of every child in the family.

Let me add a word of St. Paul, who did not always shine as an authority on women. But he did say this: "Let not the sun go down upon your wrath." In modern English he is saying, "Never

go to bed angry or exasperated with one another. Put matters right before you try to sleep. Never end a day with resentment boiling in your heart. Besides, making up gives you a lovely feeling!"

Hold your home together! With love and good will, with mutual forgiveness and tolerance, with prayer and humor and with determination never to recall old squabbles, you can do it.

REMEMBER that everyone who has ever helped the world was once a baby. I looked yesterday into the eyes of a lovely baby boy of six months. As I held him in my arms I thought, Jesus once looked like that! Supposing—remembering how psychology emphasizes the importance of early years—Joseph had been a drunkard or unfaithful. Well, one thing follows: Jesus would never have taught people to say to God, "Our Father." The Lord's Prayer is Joseph's undying memorial, an imperishable testimony to his loving character.

Go home and lift your babe from the crib and think—Gladstone, Tennyson, Oliver Wendell Holmes, Darwin, Lincoln, Chopin, Mendelssohn, Edward Fitzgerald and Elizabeth Barrett Browning all looked like that! "Why that list?" you say. Because they were all born in the same year, 1809. Mark you, 1809, half-way between Trafalgar and Waterloo, when everybody was thinking of battles and talking battles and thinking that the world's happiness depended on battles. But what did most for the world in 1809—the battles or the babies?

Remember that in the first ten years of a child's life you can plant his sense of values, not by what you teach him about God only, but by the way you live. He is watching. His little brain is a recording instrument and you cannot obliterate what he records. He will know by his tenth birthday what you regard in life as important and what unimportant.

"See that ye despise not one of these little ones, for in heaven their angels do always behold the face of my Father," which means that in heaven, in the real world, where true values are respected and truly assessed, those little ones are of immense importance and there they are never forgotten or overlooked.

Fathers and Mothers, if you have a baby, take your little one in your arms and if you have quarrelled with one another, ask God to forgive you both and forgive one another and start again. For God's sake start again. For the baby's sake start again!

For when you hold that baby in your arms you are holding not just *your* precious little child but one of the dreams of God, a hope of the world. ■



"Mother Memories"

Available for mother-daughter programs of May meetings of the women's society, and written especially for CHRISTIAN HERALD readers: a new play by Margaret E. Sangster, titled "Mother Memories." This one-act play, requiring five women and three men, is the story of a young woman who discovers that her mother, who seemed cold and unaffectionate, really loved her but had difficulty expressing herself. Request by title and send 25c to Program Dept., CHRISTIAN HERALD, 27 East 39th St., New York 16, N. Y.

THE LESSON BACKGROUND

By Amos John Traver



• May 7

Out of the Heart

PROVERBS 3:1-8; 4:20-23; LUKE 6:43-45

During this month the lessons are from Proverbs. Solomon, who is given credit for this collection of the wise sayings of Israel, was recognized as the wisest man of his age. His reputation had spread over the known world, even to far off Africa, bringing the Queen of Sheba to Jerusalem to see for herself whether he could live up to his reputation. Overwhelmed by his wisdom and prosperity, she confessed, "I did not believe the reports until I came and my own eyes had seen it; and behold, the half was not told me; your wisdom and prosperity surpass the report which I heard." (I Kings 10:7 RSV) It is no wonder that his sayings were collected and became the basis for instruction of the youth of Israel.

Most of the proverbs of Solomon are not original but reflect the common experience of the wise men of the ages. They are practical. The youth who guided his life by them would be generally happy and prosperous. These proverbs are recipes for success. As true today as when first uttered, they need the light of Christ to motivate them. Many are quoted in the New Testament and there adapted to the Christian motive of love to God and man.

Solomon himself did not heed his own proverbs but was spoiled by his power and prosperity. He taught that the source of true wisdom was the heart. To his age the heart was more than the seat of the emotions. It would correspond more closely to our acceptance of the brain as the seat of reason. The word brain is not found in the Bible. What is at the root of our behaviors? If it is not the love of Christ, the most ethical living is nothing but worldly wisdom. The Proverbs can advise us how we should live but only Christ can offer motive and power.

• May 14

Discipline in the Home

PROVERBS 4:1-4; 10:1; 13:24; 20:11; 22:6; 29:17; EPHESIANS 6:1-4

In one of President Kennedy's first news conferences he was asked what his administration was going to do about juvenile delinquency. His answer put the emphasis in the right place. If the home does not discipline the child, no action by the government will solve the problem. His administration will have some remedial legislation to offer but he implied that it would do little good without co-operation in the home. J. Edgar Hoover has made similar statements over and over again.

Too many parents are irresponsible. They leave the education of their children to school and church. Indeed they seem relieved to have the children out of the house. They avoid any showdown of authority and let the children have their own way. Some of this irresponsibility is due to modern psychology. Parents are led to believe that serious consequences may come from exercise of authority. The poor child's personality may be damaged by insisting on obedience. When my father or mother spoke I listened or else! I love them the more for it. They taught me the discipline of heart and mind, the only sound foundation for freedom.

How many children never have seen their parents reading the Bible or heard them pray! Luther wrote his small catechism for the use of fathers in the home. Today it is rarely used except by pastors in classes preparing for confirmation. Beyond the neglect of Christian education of their children, too many parents allow them to feel that secular education and physical health are most important. A mother once explained to me that her Johnny had to get up early every other morning so she let him sleep too late on Sunday to go to Sunday school. When school band practice competes with weekday Bible class, Johnny discovers which is

most important to mother. When father refuses a place on the vestry because the meeting conflicts with his lodge meeting, Johnny draws his own conclusions. Parents are responsible to God for the Christian training of their children. Isn't it a shame parents try to shift the entire responsibility onto pastors and Sunday school teachers?

• May 21

The Importance of Diligence

PROVERBS 6:6-9; 22:29; 24:30-34; ECCLESIASTES 3:22; COLOSSIANS 3:23

"The Craftsman" is the title of a beautiful poem by Grace Noll Crowell which appeared in CHRISTIAN HERALD several years ago. I clipped it and have quoted it many times. It begins, "I should like to see a table that Jesus, the Carpenter, made." Then it describes how carefully He would select the lumber and build it solid and beautiful. It speaks of the pride of a craftsman in work well done, "content alone with perfection." It concludes, "Oh, my heart would all but stop, if I could touch a table Christ made in His Nazareth shop."

A Christian workman has in Christ the pattern of craftsmanship. He would not be satisfied with work half done. He would feel the partnership with His Father God in all that He did. He would find joy in taking the wood of God's creation and shaping it into something useful. If it was a table, He would see it as His contribution to someone's home, perhaps for the family to gather around at mealtime. If it was an ox-yoke it would never gall the shoulders of the patient animal. If He promised a piece of work for a certain time, He would keep His promise. He would not be satisfied with shoddy or careless workmanship. The price He asked would be fair though. He was the main support of His mother and brethren. He was no loafer seeking an easy life, giving as little as possible for as much as He could get.



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Dr. G. Campbell Morgan used to say that the Bible began with a garden and ended with the City of God. Each of us has a part of that city to build under our Master Builder. The useful work of each day can become a joy when we know He has directed and helped us do our best. It is not enough to be workmen unashamed, handling the Word of Truth. We should be just as unashamed in handling the tools of our daily work. Every day should begin with thanks to God for a job to do.

• May 28

Self-Discipline—Why?

PROVERBS 7:1-5; 14:30; 16:32; 17:27; 20:1; 23:19-21; **GALATIANS** 5:22,23

The tragic plight of the drunkard has not changed from long before the day of Solomon. Descriptions in Proverbs 23 are true to life in 1961. Social agencies recognize alcoholism as a basic reason for poverty, for family quarrels, for sexual deviations and for disease. Directors of highway safety and representatives of insurance companies agree that even a small indulgence in alcoholic beverages dulls judgment and slows up mental reaction to invite accidents. Winston Churchill says he once asked Bernard Shaw, "Do you really never drink any wine at all?" Shaw replied, "I am hard enough to keep in order as it is." A man must be his best self to keep himself "in order."

The place of alcohol in modern life is even more destructive than in olden times. Social organization is so close-knit and complex that there is greater need for self-control. A drunkard driving a horse and buggy was dangerous to himself and a small circle who might be affected. Behind the wheel of a car or running high-powered machinery he endangers the lives of many. Who would feel safe with international agreements made by diplomats whose minds have been clouded by vodka?

There is an even more basic reason for temperance than human safety. It is related to the stewardship of life. For every life there is a divine purpose. Any habit that dulls the mind, saps energy or incapacitates for work defeats our life purpose. "Will a man rob God?" He does rob God when intemperance keeps him from his divine potential in service to God and man. When the going becomes rough alcohol seems an easy way to escape the realities of life. We are not placed in this world to escape difficulties but to face them. Nor do we face them alone if we have faith to realize the loving Presence. A Christian's self-control is Christ-control. The meaning and purpose of our lives will be discovered only when we can say with Paul, "For to me to live is Christ."

When Love Says Wait (Continued from page 33)

It is the stripping away of all reserves in an unconditional commitment of each to the other for life. True lovers feel that they were destined for each other from all eternity, and they cannot conceive of their love as ever ending.

In the sexual act each does something to the other that can never be undone. Something indelible has stamped them both. That is why, even for the prostitute, this act leaves its mark and its memory. Because the prostitute also is a child of God, those who "use" and exploit her are destroying themselves as well as the person they treat as nothing. Even an illicit relationship can never be insignificant. In intercourse each gains a certain knowledge of self and of the other which theologians call "unlocking the mystery of life." In their first experience they share a common knowledge which can never be revealed to a third person, which remains secret in nature, and which takes from both the possibility of ever having with any other such an experience with the same fullness of meaning.

Never afterward can the lovers be as they were before. A woman is much more changed emotionally than a man is; yet both are changed. The man as husband reveals to the woman what it is to be a woman, and the woman as wife reveals to the man what it is to be a man. Alone they cannot answer the questions of personal existence. Alone he cannot solve the riddle of his masculinity (Why am I a man?) or she the riddle of her femininity (Why am I a woman?). Together in sexual experience they find the answers. "That is why," writes Dr. Derrick Sherwin Bailey in *The Mystery of Love and Marriage*, "the Biblical term for sexual intercourse is generally 'to know.' It attains full significance only when used of intercourse between husband and wife who in 'knowing' one another also come to know themselves and the meaning of the mystery of sex."

When you understand the sex encounter like this, you see why one basic tenet of Christian ethics is the respect for personality. Christian love is interested in relations between persons, not things. Theologians talk about the "I-thou" relation instead of the "I-it" relation. The first concern is for the other person's selfhood. The beloved is not to be used, exploited and then cast aside. Real love is unselfish. The lover has changed the direction of his life. Now he lives in and for another. He does not seek his own satisfaction alone but desires with all his heart to give satisfaction to his beloved. Each wants for the other fulfillment of life, growth as a person, development of his or her own



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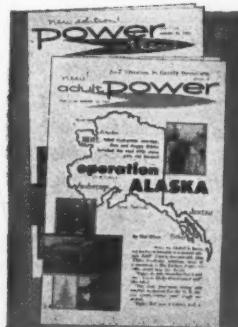
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unique and best potentialities. This kind of love is a growing thing. Mind and body, ideals and dreams are refocused to include the good wanted not just for the self but for the sweetheart. Premarital sex, in contrast, involves violation of the other's personality. Oftentimes one partner in the act is really exploiting the other's emotional immaturity or need for his own selfish gratification.

THE real basis for personal concern is wrapped up in a Greek word: *agape*. Where we have only one word for love, the Greeks have three: *eros*, *philos* and *agape*. *Eros* is the physical aspect of love. The attraction that evokes love may be the carriage of the head, the lilt of the voice, the virility of a man or the grace of a woman. *Philos* is the love of friendship, which shows itself in mutual interests. But *agape* broke into the world with Christianity because Christ brought a new kind of love into the world. True, the word was an archaic one, but the Christians clothed it with new meanings. You are familiar with Paul's great redefinition of it in the 13th chapter of I. Corinthians: "Love (*agape*) is patient and kind," etc. In Christ God reveals and acts out His *agape* love for us. He first loves us because we need love. We respond by loving others with the same accepting love. All three kinds of love have their rightful place in a deep and lasting relationship, but *agape* alone has creative power. Springing from God's love for us, it is self-giving, other-centered, protective, tender. It puts first the good of the beloved.

"Young people are often confused about the nature of love and marriage,"

says the Rev. Thomas J. Bigham, professor of moral theology at New York's General Theological Seminary. "If they are in love, they ask, 'Why not do what you do if married?' They do not see that being married is being in love in a way that expresses itself responsibly and takes responsibility for the life shared. Being in love is not a responsible relationship in the same way. Being in love is for many people a romantic interpretation of an emotional situation, whereas marriage is not an emotional situation alone but an extremely factual relationship. It has to do with many external facts: legal facts, moral responsibilities, social expectations—what you expect of yourself and of the other person. It involves a type of self-commitment often hoped for in love but not really effectuated in love."

Dr. Duvall puts the whole idea in a nutshell: "Marriage is more than a bed for the night; it is a home for the years."

I promised you some ammunition you could use in defense of premarital chastity. You have the best if you now understand what a big word love is—how it includes so much more than the unstable Hollywood romance, so much more than passion which is just physical desire. In love you have something very precious. You will not want to endanger it but to safeguard it.

Other reasons against premarital sex stem from your own nature. Prohibitions are not made by others to spoil your fun. They are made by your own biological and psychological make-up. You break the laws of love to your own hurt. For instance, the first sexual experience usually is not satisfying. Sexual compatibility doesn't just happen. The art of love takes time, practice and

patient understanding to bring your own individual response patterns into harmony with those of another. To be satisfying sex requires a more or less permanent partner for whom you have respect and affection. In the fleeting, casual relationship disillusionment often occurs, and little misunderstandings are divisive. "Slow growth and learning are involved in the physical relationship in marriage," explains Dr. Dora Chaplin, professor of pastoral theology at the General Theological Seminary. "Many middle-aged people find their relationship better than in the earlier years—they have matured as whole persons."

"Sex in the premarital context is like putting a flawless, beautiful jewel into a cheap, shoddy setting," Dr. Chaplin continues. "Pretending you're married and going to a motel is all the wrong setting. People were meant to come to know each other under conditions of peace and leisure. Complete giving of your personhood to another is never easy. It should be done when you are at ease and relaxed, not when you are under strain and furtive. Stolen fruits turn sour because the very sexual act, if entered into hurriedly, leads to tension and disillusionment." You can't try out sex as it will be in marriage; it will not be the same.

Premarital intercourse may itself be the cause of breaking up. A couple will find psychobiological harmony hard enough to attain under ideal conditions when their marriage has the blessing of church, parents and friends. They will find it infinitely more elusive outside of marriage when they are disturbed by feelings of moral guilt. Then they may wrongly conclude that they cannot adjust to each other. Neither sex nor love gets a fair chance.

Feelings of moral guilt may pursue even the most sophisticated and are themselves a powerful argument against premarital sex. A conscience will not always keep quiet because its owner wants it to. A girl was promiscuous before marriage and the man was not, but she admitted this to him. A few helpful "friends" also tattled in anonymous letters. The guilt remains. The girl holds onto it and nurtures it. She will not accept herself and has not forgiven herself. Any ordinary little marital quarrel is immediately misinterpreted. "You despise me because this happened. You are just treating me like a dog because you have no respect for me." Her guilt has driven her from her husband and may break their marriage.

"Premarital sex involves loss of self-respect for both," Dr. Chaplin points out. "I am no good." The man can be angry with the girl for letting him come to her. "It was her fault." . . . Blame and recrimination, charge and counter-

No Son to Give

I have no son to give—should I rejoice
That someone else must know
The pain of parting? Should I rejoice
That someone else must pay the price
Of liberty?—must pour blood of her blood
Into the swelling tide that, surging on,
Knows only to destroy or be destroyed?
Ah, no! Mothers of men, rejoice!
Though you give all to Freedom's cause,
For you there still will be the memory
Of tiny baby hands, a little head
Close pressed against your breast,
While I have nothing but a hungry heart
And empty arms—I have no son to give.

—Mayme A. Brown

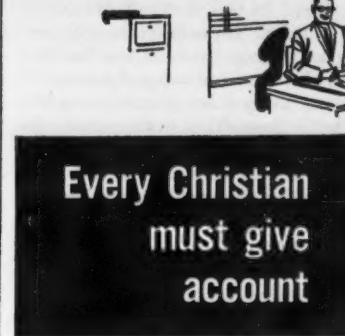
charge—it is Adam and Eve all over again. Afterward, some girls never marry. 'I don't like it and I don't like myself.' At the opposite extreme, some go from flower to flower: prostitution, nymphomania. Either way, their end is tragedy. Men talk about these girls. They are labeled hard-to-get or easy-to-get or the ones that will chase them."

Many men are less tolerant in sexual matters as husbands than as bachelors. After the honeymoon, when marital difficulties crop up, a husband may use his wife's premarital compliance toward himself as a weapon against her. She may have given herself to him only because she loved him and wanted to please him. He, too, thought intercourse natural and "right" at the time. But the fiance, become husband, may completely reverse himself, betraying a double-standard morality which judges the same act differently and more severely in women than in men. One husband told his wife on their wedding night that he never would have married her if she had consented to sex relations before marriage—and he himself had suggested it! Unfair? Much goes on between the sexes that is unfair.

Premarital chastity, by enabling you to steer clear of pretexts for unfairness, will help you to build confidence in one another. In married life you will find that one of the deepest sources of mutual confidence is the knowledge that your partner can control his or her sexual impulses according to principle. Of necessity you will face temporary separations for reasons such as sickness, military service and job requirements. Then confidence that the other will remain faithful will mean a great deal. Even though two people want each other desperately, they will be smart to begin building that confidence during the engagement. Sex can wait.

The old triple fears were infection, conception and detection. What about infection as an argument against premarital sex? Are the venereal diseases still something to be feared? Yes, they still cause disability, sterility, insanity and premature death if they are not cured. And cure is not always certain if you become infected with a drug-resistant form of the organism or if you have already been overdosed with the wonder drugs for colds, sore throats and minor ills so that the drugs have lost their effectiveness for you.

You can forget the old wives' tales that you get venereal diseases from infected toilet seats, drinking glasses and doorknobs. You get syphilis and gonorrhea from genital contact with an infected person. Syphilis has been transmitted by kissing, but such cases are rare. You may wish that the spirochete and the gonococcus would take penicillin and die. That they haven't is all



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too evident in the startling rise in venereal disease, especially among teenagers in our big cities, in the last few years. The best insurance against VD is to stay away from promiscuous sex. Another safeguard is written into the laws of 38 states. You are required to have a medical examination, including a blood test for syphilis, when you apply for a wedding license. In the other 12 states you will be wise to have the medical examination on your own. After marriage to a partner with a bill of health as clean as your own, fidelity to your marriage vows is an obvious way to keep the spirochete and the gonococcus away.

Fear of contraception may sound old-fashioned, but it isn't. A girl can still get pregnant when she does not intend it and does not wish it. Witness the number of married couples practicing birth control who are surprised by an unexpected baby! Medical science has not yet provided an absolutely sure protection against pregnancy. If a girl is unmarried, she takes a greater risk because she often cannot obtain the best contraceptives; many doctors prescribe them only for married women. Moreover, contraception is intended as a way of planning your family: spacing your babies so they do not come too close together, having them when you are physically and emotionally ready. For the Christian it is a legitimate way to limit your family—not a legitimate way to dilute an illegitimate sex experience. Young people who put their faith in under-the-counter purchases from the drug store are bringing trouble.

Detection carries obvious penalties. Fear of detection carries subtler ones. If a man urges sexual relations on his girl before marriage, he should consider what this does psychologically to the one he loves so dearly. She lives under a shadow of fear and anxiety from month to month, wondering whether she is pregnant. She is ashamed to confide in her mother or to seek advice from her physician. She can only go on wondering. A man should not wish this for his beloved. He cannot expect her to enter wholeheartedly into an act which may bring her unhappy consequences, and his enjoyment cannot be full unless hers is. In the long run her fears affect them both.

"Assuming that contraceptives insure against pregnancy, the young man who really loves his sweetheart must remember that so long as he is not married to his beloved, he is endangering her emotional and moral security, even though she may now be willing to take all the risks," says Dr. Peter Bertocci, professor of philosophy at Boston University. "If anything happens to make the marriage impossible (and too many engagements simply do

not come off), he has left her feeling she cannot give her future husband what she and he really want. . . . The girl who in love has given herself to her sweetheart and then honestly faces the possibility marriage may not ensue will not glow with happiness over the experience. For she will realize that beyond the anguish that will occur if the engagement is called off lies disappointment that she can no longer take pride in feeling that she can come to her true love as she had planned. The same is true of the sensitive man. The breaking of the engagement may leave two persons with the desolate feeling that they have frittered away an experience they had always wanted to use as a symbol of love, control and mastery."

Premarital relations can cause social chaos. When a girl from a well-to-do family "got into trouble," a relative called their pastor to say she was pregnant. The whole idea was to get her married as quickly as possible, no matter how unsuitable the match. The girl named a boy whom they confronted with paternity. He admitted he had had sexual relations with the girl, but he had a good alibi. His lawyer was able to prove that he had not been with her at that time. So, to the horror of the girl's family, there had been others. She was sent away for the birth and the baby not kept. She knows who the real father is and would like to marry him, but he doesn't want her either.

IN considering arguments against premarital intercourse, you are going to have to face some facts about babies. If pregnancy occurs in wedlock, the coming of the baby should be the crowning point of the woman's life. She has some inkling what it is to share in God's creation. For a woman there is no other experience like it. She has known what it means to love and be loved. Now in the security of marriage, anticipating motherhood, she discovers within herself undreamed of wells of tenderness and unselfish love. She then fully realizes herself as a woman. "What loss, what tragedy to have this wonderful thing come as a shame, the dread realization of a fear, a problem to be met," says Mrs. Shultz. "That is not the way to enter motherhood. The joy it should be means waiting for marriage." When the sexual act is the conscious expression of the wish for parenthood, it reaches indescribable heights of inspiration, ecstasy and fulfillment.

If you are of marrying age, you probably know how to defend your rights, especially when your rights conflict with those of "old fogies" 20 years older. What about your baby's rights? Is it fair to bring a baby into the world and then give him up for adoption because neither of you wanted him in the

first place? Can you admit to him that you were abandoning yourselves to the delights of sex and that he was an unwanted accident? Will he be much happier if you have a "shotgun wedding" and blame him for your subsequent marital misery? Every baby has the right to be wanted and to be loved by both his parents. You don't want to be held responsible for your elders' mistakes. Make sure your baby doesn't have to pay for yours.

Unwanted pregnancy—it happens, so let's face it—can entail tragic consequences. Someone may whisper that abortion is a possible way out, but for the Christian abortion is unequivocally forbidden. Contraception means preventing impregnation by not allowing the sperm of the male to get to the egg of the female. New life is not conceived. Abortion means inducing a miscarriage (premature birth) in order to destroy the life of the unborn baby. Therapeutic abortions are performed by physicians when necessary to save a mother's life. But criminal abortions are not performed by reputable physicians. Because they are usually performed by unqualified persons and always performed illegally under unfavorable conditions, they are extremely dangerous.

The woman who does not lose her life in an illegal abortion faces other grave problems. Annette, a young college girl whose parents were divorced, yearned for security and a trusting relationship with others. Very emotional, she would go out with a date and then say, "Isn't he nice?" She thought love meant being handled in a chivalrous manner. She had her first affair in college. With the second affair the accident happened. Annette got rid of the baby by abortion. But with this killing of what was alive in her, there was a greater killing of what was alive in her own soul, and so the seeking and the groping have continued. Annette has had man after man but has also known increasing disillusionment. By hatred of self and lack of belief in self as well as the other, she has made herself a person who never could marry but, at the same time, she wanted to be a person who could.

Bit by bit this is being opened up through counseling. Annette has learned that Christ's love for her is real and true but that she still is not ready or able to give herself to another person and to receive another if he would give himself to her. Healing runs many miles behind understanding. Her minister says, "I have hope and she is beginning to have it. But I feel strongly that nothing is worse than abortion. To kill what is alive in you is not only murder but suicide."

Bernice took a different way out. When she became pregnant, the young

man was summoned, but his parents threatened to divorce one another if he married her, so he welshe out on it. She was in a great quandary. So many emotions were awakened. After many, many hours of counseling, Bernice did not "turn off" her capacity to bear and love her child. She offered up her mistake by learning through it. Instead of hating the child when he arrived, she was enabled to love him so much that she could want the best for him. She entrusted him to an adoption agency through which he was adopted by a fine couple who will love him and give him every advantage.

"Bernice has grown through this," says her minister. "Suffering did not destroy her, but mother love was directed realistically into child-centered, active concern. There has been deep healing in her. I think she can be a good wife and mother—sadder but wiser, injured but being healed. She gave up her baby, not out of negation, but real love. When the time for separation came, she said, 'This is for you, my darling, so you can become the person Christ wants you to be.'

Babies are one reason the community you live in is deeply concerned about a relation so private and intimate that you are shy about speaking of it to anyone else. Paradoxically, a relation that is the business of none but the two involved is the most organized and regulated socially. Theologians go so far as to call it "the threshold of community."

When Sally went through the experience of feeling guilty and then forgiven because in premarital intercourse she had broken a commandment, her husband was just plain puzzled. Tim's original point was that they both knew love is a wonderful thing, and they had vowed lifelong fidelity to each other. Why should she have such an acute attack of guilty conscience because they had consummated their love? "Later he came to see explicitly that their relation was not just two people in a private relationship but two people in a public relationship," explains Professor Bigham. "Their 'I-thou' was O.K., but what makes a marriage is not just 'I-thou'—the one to one personal relationship—but this 'I-thou' relationship in the context of 'we-they'—of all their family and friends and everybody in the city from which they get a license to get married. For marriage is an act so dedicated and divine you are willing to do it publicly."

Tim finally realized that in premarital intercourse he had acted as an incomplete member of society, for God had created him to be not just an individual but a member of society. Their purpose in marriage was social, not just private, and the quality of their mar-

(Continued on page 69)

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By WILLIAM S. HOCKMAN

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The New Teacher Uses a Filmstrip

"The lesson suggests that we use a filmstrip on migrants. Do we have a *Puppy For Jose?*" inquired a new teacher. We did, and I gave it to her to preview. After a time she returned and asked if I would help her prepare to use this filmstrip with her third graders.

Having looked at it through the table filmstrip previewer and read the script, I asked her just what she wanted the filmstrip to do. I liked her reply: "I want the children to learn who migrants are, and to have a warm feeling toward them."

"How will you give them this information and engender this good feeling toward migrants?" I asked. She quickly replied, "That is where I need the most help." I listened as she continued: "Could I bring some fruit and vegetables and put them on a table and suggest that they were harvested by migrants? This might arouse their curiosity."

I encouraged her in this, and asked how she would present the filmstrip.

With a slight toss of her head she replied, "I think that I will go through it once, using the printed commentary, and then show the pictures again and talk with the children about anything

which interests them. How would that be? Remember, I'm new at this and may do it wrong. I've taught a lot but I've never used many filmstrips."

This teacher was applying to the use of filmstrips, a new medium to her, the same effective principles she used all the time in her teaching. What were these principles?

She caught the interest of the children in the general subject by displaying the fruits and vegetables. She became familiar with the material she would use. She previewed and thought about the filmstrip in relation to her group and her teaching purposes. She adjusted her method to the needs of her children. She would let them see the whole strip, and then she planned to go back to talk about the parts. As we parted I thanked God for a new teacher and a good one.

Incidentally I find that such teachers will learn much faster how to operate equipment when their motivation is high than when it is low. For this reason I have shifted from group to individual instruction.

Several Sundays later I asked this new teacher how the migrant filmstrip session went, and her reply sticks in my mind: "Fine, and I gave the fruit and vegetables to the children to take home so they could tell their families all about who migrants were." From your denominational bookstore; color; 70 frames; \$5.

A Year of Pictures

A pastor put these questions to me recently: "One of the men of my church wants to make a movie of the activities of our church and show the film at our annual meeting. Is this a practical thing to do? We don't have much money for such a project and I wonder if colored slides would do as well?" Here is my letter in reply:

"Dear Pastor K:

"Your layman has a good idea. Encourage him, of course, but I would also try to guide him. Such a film would be just fine for your annual meeting. It ought to help get a crowd out for this important event. Other churches have made such films and found them inter-

esting as well as good promotion and education.

"Such a film could be expensive. I'd rather not give you any figures. You can go to a camera store and get prices on film. Remember that at sound speed it takes 400 feet of film to last 11 minutes. Your layman, no doubt, will be using silent film and 400 feet would run about 15 minutes. Your camera shop will help you figure out these costs.

"Would slides do as well? Yes, they will do almost as well. Many churches use them to make a record of important activities during the year. They will cost you much less. If of good quality, well projected, and accompanied by an informative commentary, slides will do the job for your annual meeting.

"On the basis of my experience and that of others, let me make several suggestions: First, give an interested layman a small committee to work with him. Invite this committee to go over your up-coming program and pick out the most important things to be photographed. Unless they look and plan ahead, a lot of good opportunities will get past them.

"Next, caution them to shoot all pictures, if possible, on the horizontal plane since the verticals will not project very well. Again, suggest that they take plenty of close-ups. This is where the amateur usually falls down. A picture of one child doing 'handwork' is better than a shot of a group. Let us suppose that you are taking a photo of a panel of young people presenting a program. You should take a picture of the panel and also a close-up of one of them speaking or presiding.

"As a final suggestion, work along with this committee and help them keep their presentation within reasonable time limits. Going too long can be deadly. Suggest that the whole presentation, including introduction and the commentary for each picture, be written out and timed. A carefully developed theme for the presentation will hold the pictures together in sequence like beads on a string.

"Plan carefully, then start shooting!

Sincerely,
WM. S. HOCKMAN

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A SUNDAY SCHOOL TEACHER'S DIARY

Faithfully Yours . . .

An evening in spring—

It's almost a month since I've written in my diary, but I've had a real excuse. I've been sorting and classifying a new shipment of books at the library until I'm worn to a basting thread.

But, though I've been busy, I've had time to make friends with Iris Larkin, Bruce Andrews' mother, and with her second husband, Malcolm, and like them both very much. I've told Bruce often that he's lucky to have a step-father like Mal. But when I mention it Bruce is evasive.

Last Sunday morning Iris called bright and early to invite me for dinner after Sunday school. I accepted gladly.

Our lesson that day was unusually interesting—it was the story of Ruth and Naomi, of their great affection and loyalty to one another. Out of the lesson material grew a discussion on loyalty—we talked of David and Jonathan, about Judas, and Peter—who in a moment of terrible confusion and fear was certainly disloyal, but who, through the power of love and repentance, became a "rock" in truth for Jesus' sake. One of the boys, Bob Peyton, brought up the subject of national loyalty, and Alan Benson spoke of family loyalty.

"When Dad and Mom have a set-to, I take sides. I don't mean I get into the argument, myself; Dad would slap me down if I opened my trap!"

"You mean you take sides, mentally?"

"Yes. That's what I mean. . . . Well, Mrs. Bradley, when I do that, even though I keep my ideas to myself," Alan said, "I feel kind of disloyal! I mean if I side with Mom I feel that I'm giving Dad the short end of it, and if I side with Dad I feel kind of ashamed to look at Mom."

"Of course it's different with some kids—"

"Different? How?"

"What I mean is," (Alan was beginning to wish that he hadn't brought up the subject)—"Well . . . take Bruce, for instance! If there's ever any argument in his family he'd side with his mother because she's his *real* mother. . . ."

He stopped. Bruce was glaring.

"Hey, leave me out of this."

"It's better in these discussions to keep away from specific cases," I said. "But it's sad to have divided loyalties, even more so if you have none."

"Our first loyalty should go to God. And I feel that our second loyalty should go to our country, and our third

to our families, and our fourth to our friends! As for our fifth loyalty—" I hesitated—"let me quote from *Hamlet*:

"This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

For once Bruce Andrews looked me straight in the eye.

"Being true to yourself," he said, "isn't always as easy as it sounds."

"Many basic truths aren't easy," I said, "but that doesn't mean we can ignore them!"

"You're right," Bruce said, soberly.

Our walk to the Larkins' home afterward was a silent one. We didn't discuss the lesson, we talked about Shakespeare. It was only when we'd reached his block that Bruce blurted:

"Should a fella be loyal to a father he can't remember?" he asked.

I didn't try to beat around the bush. "His blood runs in your veins, Bruce, and you should indeed be loyal—to his memory."

"Mom's told me over and over again that Dad was a great guy," Bruce sighed deeply. "And now she keeps telling me that Mal, my stepfather, is a great guy. Are Mom's loyalties divided, Mrs. Bradley?"

"I wouldn't say so—" I was speaking seriously. "Your father belongs to the past, but Mal belongs to the present and the future. So your mother can be loyal to a memory and, at the same time, to a living presence! I wouldn't call her loyalties divided, Bruce—I'd say they were *shared*."

"You're getting way over my head."

He sighed. "Well, here we are, and I hope you're hungry, Mrs. Bradley."

At dinner—Iris and Mal kept the conversational ball rolling, but Bruce had little to say. As soon as he finished his pie, he asked to be excused and went to his room. We sat talking over coffee until the doorbell rang.

"I'll go, darling," Mal said.

He went quickly out of the room, and Iris murmured, "Malcolm's so sweet and thoughtful! . . . I wish you'd marry again, Evelyn—you're too young and pretty to be alone!"

I shook my head. The wound left by my husband's death had hardly begun to heal.

"I'm afraid I wouldn't have any love left over for a second husband."

Mal came back, followed by a tall man with deep-set eyes.

"Iris dear—we have company."

"Why, Mr. Crowell, what a pleasant surprise! I don't believe you've met Mr. Crowell, Evelyn. He's the principal of our high school. Mrs. Bradley, Mr. Crowell," Iris said.

I smiled, and Mr. Crowell said politely that he was glad to meet me. When Iris asked him to take a seat he chose a straight-backed chair, and there was a long moment of silence—finally broken by Mal.

"You look rather—ominous, Mr. Crowell. What's wrong? Has Bruce done anything out of line?"

Mr. Crowell nodded. "Last Thursday he disappeared after lunch—" He stopped abruptly.

Iris said quickly, "Mrs. Bradley is Bruce's Sunday school teacher. She's as deeply concerned as we are!"

"It's up to you—" Mr. Crowell cleared his throat. "I called the house, but there was no answer, so I did a bit of investigating. He had spent the time in a poolroom. I demanded an explanation, but he refused to give any."

Mal asked—"What happened next?"

"I gave him a note to bring home asking Mrs. Larkin to call at my office."

"Bruce didn't deliver the note."

"No doubt he destroyed it" (the principal's voice was grim) "rather than have you learn the truth."

"That wasn't very intelligent," Mal said. "Bruce might have known we'd hear about it sooner or later." He rose abruptly. "Mr. Crowell, thanks for

calling the matter to our attention. I'll take over from now on!"

The principal nodded—he knew he'd been dismissed—and Mal took him to the door. But when he came back Iris started to cry, and his arms went around her, swiftly. "Darling," he begged—"don't do that!"

"There was an expression on your face that scared me!" she said.

"I'm sorry."

"Mal, you must remember. Bruce will resent it if *you* punish him."

"Not if he's the guy I think he is. Please leave it to me, Iris."

"But—but, Mal, he's *my* son!"

"You're married to me, darling," Mal told her gently, "so he's my son, too, and I think he should be in on this! He's the one who's most vitally concerned."

Then we heard him calling from the foot of the stairs: "Bruce, come down."

"I don't belong here," I told Iris. "I'm going to sneak out the side door before Bruce joins you."

Iris faltered, "Please stay," but Mal, coming back into the room, nodded understandingly. "Evelyn's right—this is a family affair."

Well, it's getting late.... Next month I hope you'll be as anxious as I am now to know how Bruce's stepfather met a ticklish situation.

So, until then,

Faithfully yours,
Evelyn Bradley

My Daughter's Going Steady (Continued from page 47)

stormed later when I told her that was one of the things young couples shouldn't do. "We weren't doing anything wrong!"

And they weren't. So help me, they really were studying geometry.

"But, Roxie," I explained, "that is one of the things which awakens desire. I know Greg wouldn't hurt you for the world. Don't do anything to make it hard for him."

"Then what *can* we do? You are always telling me what *not* to do. Just list the things we can do!"

That was a reasonable request, but how answer it? "You can't *do* very much of anything, Roxie, but"—I fell back on the wisdom of Dick Clark—"he can put his arm around you some and there is no harm in a goodnight kiss."

"You ought to see what the other kids do, if you think we are so awful. How come other girls can do things and I can't?"

"Some other girls have babies," I said. "Ten thousand a year in this state alone. And not one of them thought it could happen to her."

Later, when these storms are past,

Roxie comes back for a sensible discussion and more information.

"Mommy, we don't even *want* to do those things." What's the matter? Don't you trust us or something?"

"I trust you more than I ever trusted myself," I assure her, "but this is not a childish problem, Roxie. This is an adult problem. It's a big thing when people as young as you and Greg have to cope with the most powerful force in the world. You will just have to let those of us who have been along the road before you guide you for a little while. You and Greg have a very precious thing in this friendship of yours. Don't do anything to spoil it."

After each of these discussions Roxie becomes a little more mature, a little wiser, a little stronger.

A popular writer says, "Don't tell your daughter you trust her, and then to do as she pleases. Your daughter needs your protection." She needs your protection all right, but about the strongest armor you can give her is your trust. Tell her all you yourself know. Give her valid reasons for your advice—don't mince words. Then trust her. In the end don't we *have* to trust them? We can't police them 24 hours a day!

Occasionally I ask, "Is Greg still being a good boy?" (Continued)

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And Roxie answers, "Oh, Mama, he is so good. He tries so hard to do what he should. Anytime he does some little thing that might not be right, all I have to say is, 'No, Greg.' And that is all there is to it."

"Just remember," I tell her, "he is your responsibility as much as you are his."

A good way to test the wisdom of any human relationship is to notice what it is doing to those involved. Before you go off the deep-end and lay down the law to your daughter, insisting that she break up with a boy or else, take a close look at both her and the boy. Have their dispositions improved since they have been dating, or are they more irritable and cranky? Is their school work improving or just the opposite? Are they bringing out the best or the worst in each other? (By the way, have you ever suggested to your daughter that she try making her friends just a little better for having known her?)

Greg didn't go to church before he met Roxie. After they began dating she invited him to go with her, but he found one excuse after the other. I advised her not to nag, just to repeat the invitation now and then. It was going steady that turned the trick. A week after she accepted his ring he promised to go with her to the church of her choice. He has kept that promise, and our family-like congregation has taken them to its heart. Little by little Greg is losing his shyness. They sit in a back seat, holding hands, clinging to each other like two puzzled babes in the woods as they are brought face to face with life's deepest mysteries. Now and then I catch flickers of understanding smiles over the congregation or glimpse a man slipping his arm around his wife.

Most dates, whether casual or steady, begin and end at least with a car ride. Will they all drag-race down Main Street in the middle of the night if there are no cops around? How about the driving habits of the boys who date your daughter? If she dates a number of different boys, the chances are she will sooner or later find herself with a wild one. I find it easier to keep up with Greg's driving than with Tom's and Dick's and Harry's.

One Sunday morning when Greg came by for Roxie he planted himself firmly in the middle of the living room floor and looked squarely at her father.

"I don't know if you will let your daughter go out with me any more—after what happened last night," he began.

You never know! "Just what did happen?" I managed to ask before my husband could get his breath.

"I was arrested!"

I kept calm. "What for?" Greg is anything but a juvenile delinquent.

"For speeding on the parkway."

Not Greg. Not Greg, whom Bert regards as the best, most careful driver he ever saw.

And now that the worst was out and he found himself still in the living room rather than the front yard, he took courage and told the whole story.

"While Roxie and I were coming up the parkway on the way home from the show last night I thought the wheels seemed a little out of line. I thought I could tell if I speeded up a little. I guess we were going pretty fast for a quarter of a mile. We heard a siren and Roxie looked back. That flashing red light was coming up right behind us. I slowed down, but it was too late."

THERE was a fine to pay, of course, which meant less gas money for some time, but no one in either family scolded or lectured. It wasn't necessary. We four parents knew that Greg would be an even better driver in the future than he had been in the past. Best of all, we had seen that Greg's courage and honesty were stronger than his shyness and fear of our anger.

But Greg is just human—a boy human—and is imperfect as Bert is imperfect. Roxie is finding that sweethearts can be as onery as brothers.

Greg has moods. After Roxie's first encounter with the more exasperating side of Greg's personality, I found her in her room crying. "I don't even know what's the matter with him!" she cried. "I don't know if he is mad or what. He just won't talk."

"Well," I soothed, "you still have the ring."

"I'm not so sure I still want it! Men! How do you stand them, Mama?"

She has learned about men since then. She has learned what all women have to find out sooner or later: when to talk and when to keep her mouth shut; when to seek attention and when to keep out of the way.

"I'm telling you one thing, Mama," she confided after four months of experience. "When Greg is tired, you'd better run."

Roxie is also learning that men have a world of their own, a world that can be shared by their women to some extent, but must never be stormed by them.

"Greg's not a bit of fun any more." Bert had complained soon after Greg discovered Roxie.

"Give him time," I consoled. "The new will wear off after a while."

By now Greg is reasonably sure that Roxie will not escape if he spends a man-to-man evening with her brother, and he has swung back into the world of power supplies, beams, modulators and DX.

Roxie has had to adjust to the change. It wasn't easy at first. "I get

so bored," she pouted one afternoon. "I don't know whether I want to go steady with Greg any longer or not. All he does is mumble something about 10 meters and 2 meters. I don't know what he is talking about."

Some time that afternoon Roxie took another step toward mature womanhood. When Greg came as usual that evening and asked her what she would like to do, she looked up at him with a smile containing the accrued wisdom of woman-kind.

"Let's go out to the Radio Club House," she sweetly suggested, "and work 2 meters."

His face lit up as if she had flipped a switch. "You mean it?" he cried. This couldn't be the same Roxie who showed so little liking for his hobby before.

"I really mean it," she assured him. "Let's go."

She is learning about money too. The finances of the average boy cannot stand a steady stream of movies, dances and long rides. If your liking has to be continually bolstered with entertainment, the friendship isn't very deep.

Roxie and Greg broke up one night. Bert came home at midnight to find his sister sitting alone on the front steps crying. They hadn't had a fuss, she told him. They had just decided it was time to quit. Bert told me about it before Roxie was awake the next morning.

Bert and I couldn't think of much to talk about. I did suggest that they might make up. Bert said they wouldn't, even if Roxie wanted to—Greg was too stubborn.

It was at that point that I heard footsteps on the stairs.

"Mama." It was Roxie with bare feet and in pajamas, her face swollen from crying. "Can I have some money?"

"What for?" I asked.

"Greg and I want to go to town."

"But I thought—Bert said you broke up!"

"We did." She was laughing through the left-over tears now. "But we decided we didn't want to break up after all. I've just been talking to him on the phone."

Going steady can lead to early marriages. No one can deny that. If they do not get completely fed up with each other, they are going to like each other better.

"Mama?" Roxie was sprawled across my bed, reluctant to go to her own room. I knew something was on her mind.

"Yes?"

"Can I get married?"

Steady now. This is what you get for letting them go steady. "Well," I felt my way, "not right now. Not at 15."

"Oh, I know that." (I breathed again.) "I mean when I am older and through school and all that."

"Of course. And," I added, "I don't

think there is any set 'best age' for getting married. Some find the right person early and some later. However, people are rarely very happy if they marry before they are through school and before the boy is able to make a living."

"I think I'll get married in about five years," mused Roxie. "By then Greg will be graduated from college and will have a year to get started in his work. I'll be through high school and will have time to take a business course or something."

I smiled. "Do you realize that is just one year longer than we have lived in this house? It will pass before you know it."

"I'd better learn to cook!" gasped Roxie, jumping off the bed.

If, for any reason your daughter could not marry the boy she is going with, break them up! Gently, if possible—violently, if necessary. However, if the boy is a good sort, with nothing much against him but his youth, why not give them a little guidance and understanding instead of tearing them apart? Especially if your only reason is that "they are beginning to think too much of each other." Why shouldn't they fall in love? You did. Your daughter's present choice may be as suitable as any she would make in later years.

If going steady does develop into an engagement (I doubt if Greg knows anything about Roxie's five-year plan), a hasty marriage need not follow. Marriage will be less likely if neither family is trying to separate them. A long engagement can be a happy time, a time for plans and dreams, a time for learning many things, a time for making very sure.

To many, there is a great gap between romance and marriage. Why? Because they think of romance as a sugar-coated, dizzy, breathless something that keeps one in a constant state of thrill and excitement. Kids that go steady soon find that romance, to last, must include unselfishness, a control of tempers, a sharing of life's problems and most of all a deep, easy, comfortable affection.

Roxie and Greg can't have many illusions about each other after five months of going steady. They have seen each other dressed up and sloppy, clean and dirty, gay and cranky, well and sick. The abrasive action of close association has knocked many rough corners from their personalities. The first gloss of romance has had a chance to wear thin, but underneath is appearing what could be the gleam of true love.

What should you do if your daughter asks permission to go steady? Only you can answer that. As for us, we've decided Greg would make a pretty good son-in-law—in about five years. ■

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Little Boy: "Because sister got off there."

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A storekeeper had for some time displayed in his window a card inscribed "Fishing Tickle."

A customer drew the proprietor's attention to the spelling. "Hasn't anyone told you of it before?" asked the patron.

"Oh, yes," said the dealer placidly, "many have mentioned it, but when they drop in to tell me, they always buy something."

A Toothy Topic

A woman tourist in Florida was admiring an Indian's necklace.

"What are those things," she asked. "Alligator teeth, Ma'am," replied the Indian.

"Oh, I see. I suppose they have the same value for your people that pearls do for us."

"Not quite," he answered gravely. "Anybody can open an oyster."

Hoot, Owl

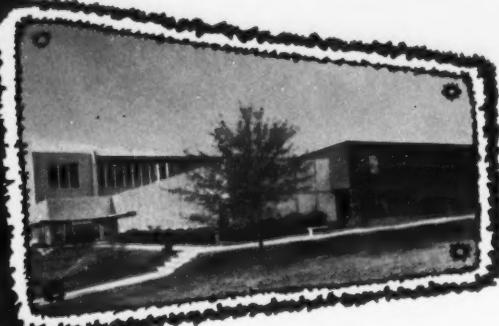
Mama Owl: "I'm worried about Junior."

Papa Owl: "What's the matter?"

Mama Owl: "He doesn't seem to give a hoot about anything."



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